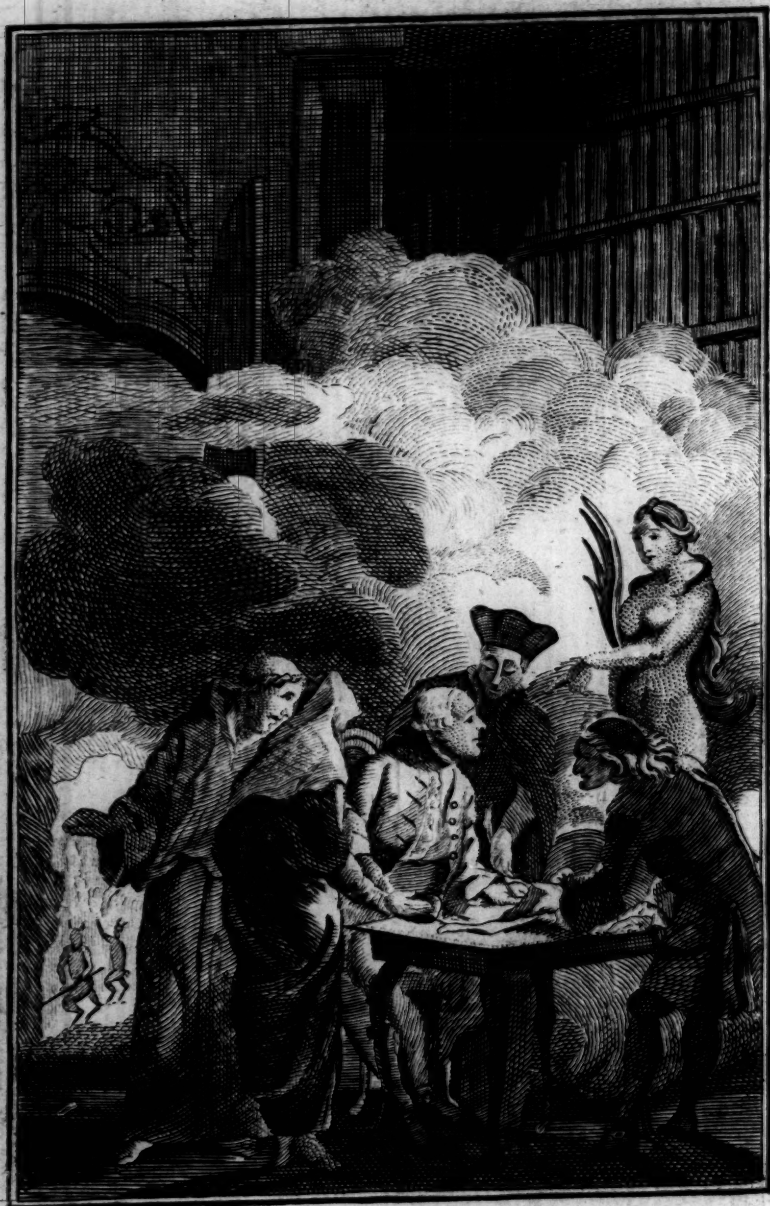
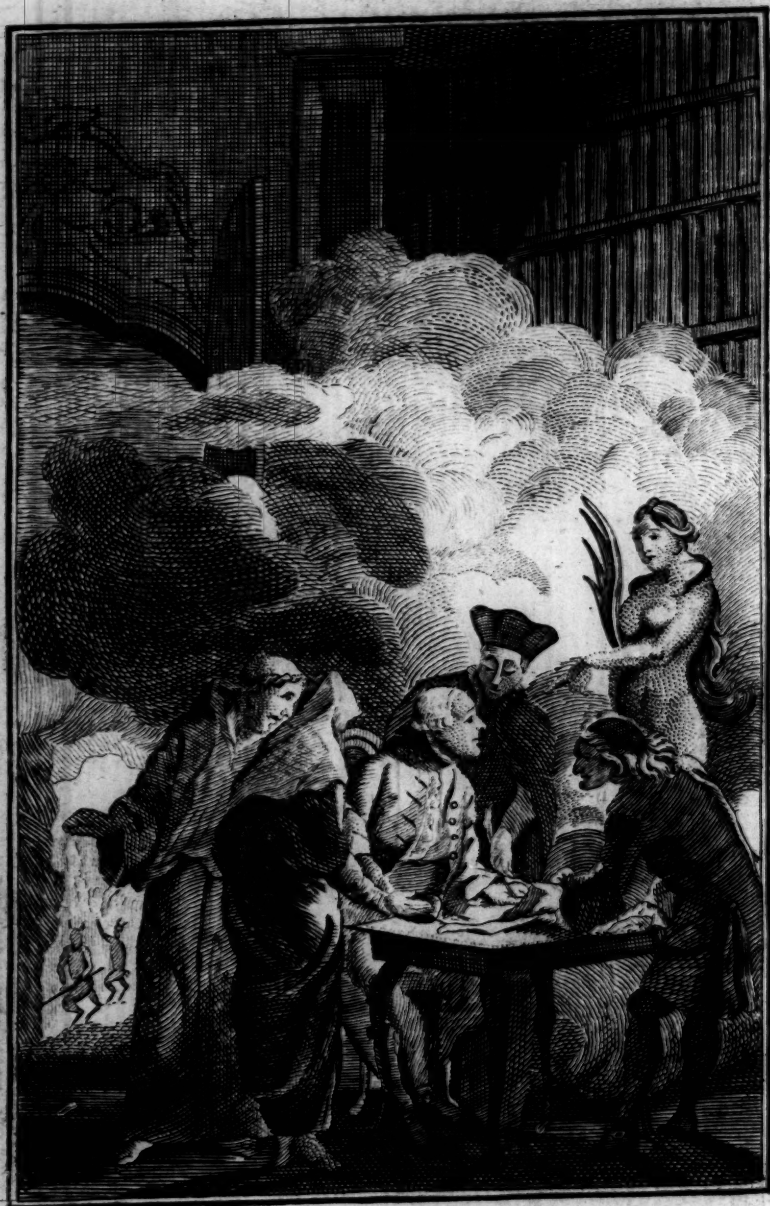






T H E

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PRAISE OF HELL:

OR, A

DISCOVERY of the Infernal World.

DESCRIBING

The ADVANTAGES of that PLACE,

WITH REGARD TO ITS

SITUATION, ANTIQUITY, and DURATION.

WITH A

Particular ACCOUNT of its INHABITANTS, their
Dresses, Customs, Manners, Occupa-
tions and Diversions.

IN WHICH ARE INCLUDED, THE

Laws, Constitution and Government of HELL.

WITH

NOTES Historical and Critical to explain the whole.

Translated from the FRENCH.

MY SON, TO PLUTO'S REGIONS GO.

AND MEET THY FATHER IN THE REALMS BELOW.

VIRGIL.

L O N D O N :

Sold by A. MANSON, R. DURFEY, E. DAVIDSON,
and C. BLAND.

W. A. L. S. H. & M. A. L. L.

Donation to the National Woman's

The American Society of the National Woman's

Organization, Association, and Literature



in which the National Woman's Association

has been organized and the National Woman's

Association has been organized

BY THE NATIONAL WOMAN'S ASSOCIATION

AND HAS BEEN ORGANIZED IN THE NATIONAL WOMAN'S

ASSOCIATION

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Printed by A. L. L. & M. A. L. L.

and L. L. & M. A. L. L.

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T O

ALL PEOPLE OF WIT.

GENTLEMEN and LADIES,

✱✱✱ O whom can I better dedicate my work,
✱✱✱ I ✱✱✱ than to persons who are in a condition to
✱✱✱ ✱✱✱ know the value of it? It was this which
made me present it to you, as its title, truly singular,
might prejudice certain readers against it, who com-
monly judge of things but by their appearance. As
you are not of this number, it is at your tribunal,
whose impartiality and understanding I am acquaint-
ed with, I lay this book, abandoning it to your ju-
dicious criticism: and I declare, that I submit my-
self, beforehand, to the judgment you shall pass up-
on it, when you have taken the trouble to peruse it.

THE same impartiality makes me here suppress the encomiums which are due to you, and which another would not fail to be lavish of. This should be, in effect, the place for praising the judgment, equity, and good taste which you always make appear in all the things for which you declare yourselves: but I am afraid that the abuse which the most part of writers make of panegyrics in their dedicatory epistles will make mine be suspected, and that they will reproach me with endeavouring to surprize, by this charm, your integrity, in favour of the work which I have the honour to present to you; but this is far from my mind. Every author, who would be well received by the public, ought to carry his recommendation along with him; for he who is a stranger to that is most commonly suspected.

Do this book then only the honour to read it, with all the attention and reflexion which the importance of the subject it treats of requires; that is all the favour I here ask for it. I give you full liberty with regard to the judgment you will be pleased to pass upon it, which, I hope, will be favourable, in return for the pains which I have taken to render it agreeable to you. If it happens that, contrary to
my



DEDICATION.

v

my intention, and notwithstanding all my efforts, I have not succeeded, it will be but lost time for both you and me; for which I shall not be with less esteem and respect,

GENTLEMEN and LADIES,

Your most humble and very

affectionate servant * * *.



NOTHING AT ALL

over her signed form too!

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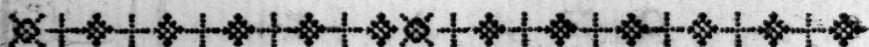
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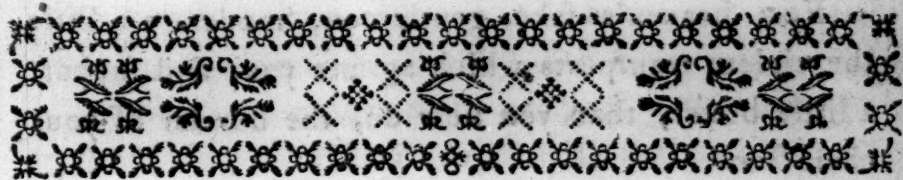
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THE



INTRODUCTION.

“ **O** H villain! oh wicked, impious, cursed
“ atheist!—To the flames, to the flames, to
“ the flames! To make a panegyric upon hell!—Just
“ heavens! What terrible libertinism of mind!
“ What unheard of boldness! What terrible impiety!
“ —To the flames, to the flames, to the flames,
“ with the detestable book and its abominable au-
“ thor!—He is surely some devil who has escaped
“ from hell, to come and seduce his readers here, and
“ to break the only chain, which keeps as well the
“ good as the bad in the paths of virtue.—To the
“ flames, to the flames, to the flames, to the flames,
“ to the——!”

OH gentlemen!—for heaven’s sake!—gentlemen
—deign to grant me one moment’s hearing! The
greatest criminals are not refused that.

“ A moment’s hearing!—to the stake, to the stake,
“ to the stake, with all the devils of that hell thou
“ art going to, wretched, wicked, impious, cursed
“ writer!——”

A

FOR

FOR heaven's sake, gentlemen, moderate a little the violent transports, which agitate you, and support a little better, than you now do, the honour of your character.

WHAT! you, who are clergymen, to be thus enraged!—Enraged, did I say? Why you are in such a passion against me, that it would make me tremble for my life, if it was in your hands. You speak but of flames and stakes, to which your charity piously condemns me. And for what, pray, are you so enraged?—Why, because a title has not the good fortune to please you! Nevertheless, the matter upon which the book, which I here present to you, treats, is your dearest delight, and, as you yourselves confess, the subject of your most serious and sacred meditations. You are so taken up with it, that you have it continually in your mouths, especially when you interfere in judging your neighbour. From whence then can come this strange transport against me? In reality, if I had not known you long since, I should have cried out, in the just astonishment which your fury causes in me, with the French satirist,

Can so much spite in sacred minds reside?*

“To the stake, to the stake, to the stake, to the——”

АН, well, to the stake!—be it so.—I consent to be condemned to it, with the book, which stirs up your pious wrath so much, if we deserve it; but at least,

* Boileau's *Lutrin*. Canto i.



least, before you come to this barbarous extremity, let us examine this affair a little, if you please; and, as justice and equity allow not people to be condemned without hearing them, let us see a little if I am as guilty as you imagine.

Judge not by appearance, even your foes,
For nought's more deceitful than outward shows:
This book's a proof. — Read it — you'll quickly find
If with sincerity, 'twill change your mind.

WITH regard to the title which it bears, which undoubtedly has stirred you up against me, I confess it is singular. I even own that it was that singularity which made me chuse it, the better to excite the curiosity of readers, and to engage them to read this small work, which is nothing the worse for the bad idea you have formed to yourselves of it. As to the subject of which it treats, you yourselves will agree, that it is the most interesting; and when you have read it, you will confess, that it is done in a manner very proper to produce the good effect which the author proposes to himself by it, that is, the reformation of manners. Perhaps you are going again to exclaim against what I advance: but for heaven's sake continue to hear me, and you shall then judge if I am in the wrong or not.

MORALITY is one of those drugs, which, by the too frequent use that has been made of it for above

six thousand years, is become almost quite insipid to men. Nevertheless, it is a remedy which they cannot altogether be without. But what means can there be found out to make them swallow this wholesome pill? Present it to them with all its harshness, and as the philosophers have described it; they hate it, and will not so much as hear it mentioned. Ornament it as our ablest preachers do, with the most splendid flowers of rhetoric, and it has no other effect but to make them fall into as sound a sleep as the most soporific opium. What is then to be done in this troublesome extremity? Take the method the most experienced physicians make use of when they want their patients to take some medicine, which is not very agreeable; which is, to gild the pill, roll it in sugar, or inclose it in some sweetmeats, which, being easily swallowed, has its desired effect. It is thus that men of wit have done in all ages to render themselves useful to mankind. Some, knowing that moral truths plainly administered do but discourage, or, at most, glide but softly over their minds, have presented them as parables and fables; others have disguised them under the figure of stories: this writer has conveyed them by satire; that by comedy; one has displayed them under the shape of allegories, another by romances; and, in short, every one by his different and curious method, has had the effect which he proposed.

FOLLOWING their example, the author of this
work

INTRODUCTION.

work has taken a new method, which was in fashion in his time, and has succeeded. Panegyrics were then the taste, as romances are at present, and were made on the meereſt trifles; he therefore has made uſe of this mode to diſplay to his contemporaries the moſt ſerious and intereſting truths, and has happily given them, by this ingenious artifice, a better reliſh than they could have had from a grave or pedantick ſtrain. In ſhort, the picture of hell, with all its different puniſhments, has been ſo long diſplayed to us, that we now do not ſo much as take the trouble to look at it; eſpecially as the moſt ignorant of our churchmen, in order to carry every point they pleaſe throughout the Chriſtian world, have made a perfect bugbear of it. But to repreſent it under a charming appearance, at the firſt glance at leaſt, is ſuch a novelty, that it cannot fail of having a good effect upon the human heart, were it only for the oddity of the contrivance.

THERE is ſtill one thing, gentlemen, that I have to tell you concerning this work, which is, that I am but the tranſlator of it; the author, who was a man of great genius, as you will ſee by the reading of his book, having been dead more than a hundred years. Moreover, you will ſee by this how much you have been to blame, and how much more you would have been ſo, if you had continued your uſeleſs exclamations againſt a mortal, whom the irrevocable laws of nature have put out of your reach. Give a truce to

rancour then, and admire the vivacity, steadiness of argument, and fruitfulness of imagination, with which he has treated in this book, a subject handled so often, and in so fruitless a manner, both before and after his death, rather than endeavour to blast the memory of a man, through a false zeal, who has left such excellent instructions to posterity. Would you do a thing which would be infinitely more glorious and useful to yourselves, profit by a work which has cost him a great deal more labour and time than you can spend in criticising on it, or exclaiming against him, which he must doubtless laugh at in his grave.

BUT I have a better opinion of you, and it is for that reason I intreat you to read this work, which, properly speaking, is a just description of mankind since the creation. You will see therein all the defects, excesses, vices and follies, into which they have run at all times, on one side. The author for this purpose has caused all the great personages which have ever been produced to pass before your eyes, as it were in review, all whose pretended greatness you will own is brought to the lowest pitch of real meanness. You will be informed, on the other hand, wherein true glory, real virtue, and the true blessings, which alone can make a man truly great, worthy, and happy, consist. In short, you will here see a picture of the world as it is, and as it always has been, to the true philosopher; that is, the real rational man.

CANDID

INTRODUCTION.

vii

CANDID reader, it is not possible you can avoid feeling a vast pleasure in beholding so extensive, so agreeable, and so variegated a picture, though you be ever so little a philosopher in your own writings. It still would be a greater impossibility for you not to draw the consequences which the author has in his view from it, and which naturally follow from these ingenious and agreeable pictures; that is, the change and reformation of manners. If you are in this disposition, as I persuade myself you are,

FAREWEL, READ, AND PROFIT.

A 4

THE

A

NOTICE





THE
P R A I S E
O F
H E L L.

THE EXORDIUM.

The origin of panegyrics. The design of the author in this work. His declaration concerning it.

✱✱✱ SINCE the famous Erasmus, ‡ of learned
✱ S ✱ and satirical memory, thought fit to write,
✱✱✱ in order to divert himself, The PRAISE
of FOLLY, a work dictated by reason, and
composed by eloquence, several other wits, following

A 5

the

‡ (Didier) was one of the most learned men, and

the example of this great man, have exercised their genius upon subjects pretty-much of the same kind ;
in

greatest geniuses, that ever has, or perhaps ever will appear. He was born at Rotterdam, on the 28th day of October, 1467, and died at Basle in Switzerland, on the 12th day of July, 1536, where he had been rector of the academy. Never was a learned man more respected by the sovereigns of Europe, who all endeavoured to draw him into their kingdoms. Charles V. Henry VII. king of England, Francis I. king of France, and the popes Leo X. Adrian VI. and Paul III. strove who should shew the highest esteem for him, by the kind offers which they made him ; even to such a degree, that the two last wanted to place him in the number of the cardinals. But he rejected all their generous offers, having no other ambition or passion but for study, in which he made astonishing progress. He was endowed with a prodigious memory, a surprizing easiness in writing, and wrote with elegance and clearness. We are chiefly indebted to him for the re-estabishment of polite learning in Europe, for good editions of the Fathers, for the taste of criticism, and for the study of antiquity. He was the first who freed theological subjects from the sophistical reasonings, and unintelligible jargon of the schools, and treated them in a noble manner. He reprov'd the vices of the age in which he lived with great freedom, especially those of the ecclesiastics, their superstition, the aversion they



in which they have more or less succeeded, according to their different abilities. From hence came that vast number of panegyrics made on subjects which

they had to all polite literature, and the ignorance and barbarity which possessed the schools. He wrote against the ignorance, debauchery, and folly of the monks, with the same freedom. But they avenged themselves after their manner, that is, by treating him like an heretic; although the enemies of the church never had a more irreconcilable enemy. But it was necessary they should render him odious who had described them so justly; and this expedient, how foolish soever it is in itself, has always succeeded to these people's desires, when practised on the stupid populace; and therefore this is the great engine which they play against those who displease them. Nor did he spare either them or the schoolmen in his PRAISE OF FOLLY, which he composed at the house of the celebrated Sir Thomas More, Lord Chancellor of England, who was his intimate friend, and to whom he dedicated it. All his other compositions, which have been several times printed in Holland, in nine volumes in folio, are as much sought for as they are really valuable. The republic of Holland, proud of having given birth to so great a man, have erected a brazen statue, to perpetuate and do honour to his name, in one of the public places in the fine and rich city of Rotterdam; where they still preserve the house in which he was born, with great care.

4 THE PRAISE OF HELL.

so little deserved them, that, on the contrary, they had been looked upon either as hateful vices, as common nuisances, as terrible misfortunes, or as objects of the meanest and most despicable nature. In emulation of each other, one presents us with a panegyric on drunkenness; another the praises of the gout; this celebrates a quartan ague; that the fly*; another the gnat†; one praises the louse; a second the flea. This writes the eulogium of the ass; another that of dirt. Even poverty has been praised, and the itch also. In short, this trifling fancy has been carried so far, in which these authors have all of them displayed, in greater or less degrees, their wit and erudition, that one of them has even wrote a panegyric upon nothing. And indeed that work sold as well as any of the others, so great is the love of men for trifles.

PERHAPS you are here going to cry out, Fine subjects truly, to engage the time of people of genius! These authors must surely have lost the small share of understanding which they had, when they began with such follies. I confess, that the most
part

* Lucian has made a panegyric upon this insect, which is amongst his works.

† There is in some of the editions of Virgil a small poem, entitled, Culex, or the Gnat, which is attributed to him, but is certainly the work of some inferior author.

part of them might have been employed in more useful works. But then we ought to consider, that these small pieces are only the amusement of leisure hours, and a relaxation to the mind from affairs of more concern; besides, the largest books are not always found to be the most useful, the most agreeable to read, or the best composed. Moreover, it is nearly the same with learning as with the other arts, wherein a diversity of talents is as necessary as a diversity of workmanship. For example, one artist makes his name immortal by the building of stately temples, splendid palaces, and high columns; the erecting immense obelisks, and raising large pyramids; another, by forming huge Colossal statues; whilst others make themselves as famous by works of surprising smallness. For instance, such was he who wrote Homer's Iliad in such minute characters, and upon a skin of so thin a substance, that all that poem, which contains upwards of fifteen thousand lines, could be inclosed in the shell of a walnut †. And such was he who ingeniously put fifteen pairs of dice, with all the proper points engraved on the six sides of each, into a cherry-stone, made in the form of a small basket. In short, our own artists are no less curious, as we see a great many little things, whose neatness astonishes us, made of silver, tortoise-shell, ivory,

† Pliny, book vii. chap. 21.

6 THE PRAISE OF HELL.

ivory, and other kinds of materials; such as ants, and other artificial insects, and chariots drawn by six horses, of such surprising minuteness, that a small fly can cover them with one of his wings †. We ought not therefore to judge of the merit of a work by its greatness; a miniature of less than an inch in length, may be as beautiful, and even more perfect, than a picture of twenty, thirty, or forty feet in height. So may a book of seven or eight leaves be perhaps much more agreeable and instructive than one in seven or eight huge volumes in folio. I therefore flatter myself with the most sanguine hopes, that the publick will not only judge candidly of my work, but honour it with the marks of their highest approbation.

IN this expectation I undertake to treat a subject, which I believe no one has ever attempted before me. Whether it is, that those who have thought upon such a design have been dissuaded from it, from a fear of polluting their pens in touching such a subject, or from a fear of being opposed by bigotry and prejudice, I cannot pretend to judge. For my part, as I dread neither of them, I shall begin valiantly, protesting, that I do not design to advance any thing in this work which is contrary either to orthodox
faith,

† This is what the ancient historians relate concerning Callicrates, a Grecian sculptor.

faith, morality, or Christian piety; nor shall I introduce any thing which can convey the least prejudice to the character of any body. In short, I declare, that, in making a panegyric upon Hell, my design is not to excite the reader to wish to go there, still less to go with him in his journey; which, if he earnestly desires to take, he may very well go without me. In this case indeed my book may serve him as a guide in that country, an honour which I do not in the least desire, being able to repeat after the poet, with the greatest sincerity:

My little book, you shall go to Hell without me †.

AFTER so authentic a declaration, if any foolish person, of whom there are great numbers in the world, should judge otherwise of my work, or intentions, I freely tell them, that I shall concern myself very little about their opinion. It will suffice me, if the persons who have wit and good sense see, in reading it, what is the end which I propose, and am assured that they do not disapprove it. They will soon perceive that I write not for the idiot, the bigot, or the fribble, but for those who know that there
are

† This is an imitation of this verse of Ovid:
Parve (nec invideo) sine me, liber, ibis in urbem.

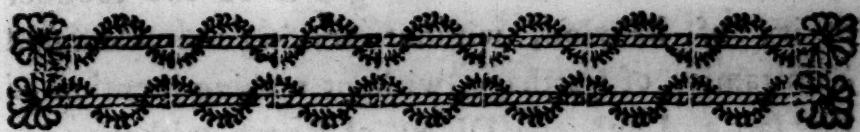
Ovid. Trist. Eleg. I.

8 THE PRAISE OF HELL.

are several things which we frequently ironically commend, with a design to give an aversion to them, and others against which we vehemently declaim, in order to make them more lovely. This is a stratagem which is very common to writers, and still more so with priests and lawyers.

HAVING thus exposed my intention to my readers, I shall proceed without any farther introduction concerning it.

THE



THE
P R A I S E
O F
H E L L.

P A R T F I R S T.

C H A P. I.

The excellence of Hell with regard to its origin.

WHEN a writer undertakes to make an
W eulogium, or even to give a plain de-
scription of a city, castle, fortress, cita-
del, or building, though ever so little
renowned, he commonly begins with its origin, and
never fails to praise him who was the founder of it ;
for this reason no author ever gave a description of
the city of Thebes, without mentioning Amphion at
the

the same time, who was thought to be the founder of it; of Babylon, without praising the celebrated Semiramis; of Carthage, without making mention of the fair and unhappy Dido; of Rome, without adding an encomium upon Romulus, its founder; of Padua, without speaking of Antenor, who was supposed to have founded it; in short, they never name the famous city of Anvers, nor its strong fortifications, without naming the celebrated Ferdinand de Toledo, duke of Alba, who made them be constructed by his engineer Paloto, who had a greater knowledge of fortifications than any of his contemporaries.

BUT whatever panegyric may be made upon the most considerable, the most renowned, the most wonderful thing the universe has ever yet contained, it is evident there never was, or ever will be, any city, palace, or other building, however splendid it is, or has been, without excepting those to which have been given the title of the wonders of the world, that can presume to boast so ancient an origin, so illustrious a founder, or so skilful an architect, as that of Hell.

EXALT as much as you please, ye lovers of antiquity, the profound knowledge, the astonishing and unbounded imagination, the admirable masterpieces of execution, and, in short, all the talents, scarcely credible, of the famous Archimedes †. Boast,

† A celebrated mathematician of Syracuse, and a relation

Boast, ye admirers of mechanic powers, the sacred promise which he made king Hiero, that if he would give him a place in Heaven, where he might fix his station, he would, by means of the machines he had, or should invent, move the earthly globe from whence it hangs, and transport it whither he pleased: yet neither these ancient wonders, enlarged as they have been by fame, nor all the genius, industry and invention of that surprising man, were any thing when

relation of the monarch abovementioned.—His surprising skill in mathematics was evinced by a vast number of machines which he invented, particularly those by which he raised up into the air the ships of Marcellus, the Roman general, who came to besiege Syracuse. When the city was taken, Archimedes was so highly engaged in some mathematical investigation, that he heard not the noise which commonly attends on such occasions:—A soldier, who found him busied in drawing lines, asked him his name, for Marcellus had given orders, that, in consideration of his extraordinary talents, no injury should be done to him, or any of his family;—But Archimedes's mind being full of what he was about, he desired him not to disturb him; which short answer so enraged the brute, that he killed him on the spot.—Marcellus was vastly concerned at it, and in order to comfort his family, and in some measure to repair the loss they had sustained, loaded them with presents, and every sort of civility he was capable of.

when compared with the knowledge, skill and power of him who founded Hell, which I shall here call the kingdom of Lucifer ; a building so solid and well fortified, that all the attempts that prince of darkness has made, during so many ages, to get out of this his present dwelling, and regain Heaven, his former abode, have been to no purpose. Neither was it the work of men, nor devils themselves : For how could men have made it, since it subsisted before they existed ? And for the devils, as it was ordained to be a perpetual prison for them ; it is not to be suspected they would labour in the erecting it. No, that would be making rods to whip themselves, and it is well known that they are too cunning to fall into such follies.

PERHAPS you will, following Plato's opinion, tell me, that it was made by heavenly beings, who, having more knowledge, and greater power than all mankind together, raised this building the same way as he tells us they founded the universe.

To this I answer, that, if this famous man to whom the ancients have given the surname of Divine, had but perused the holy scriptures, he would have been careful of advancing that paradox. In short, he would have perceived, that there were in Hell a vast number of those celestial beings, who were suffering in the flames for the crime of their rebelling against God, at the very time of the creation.

THE PRAISE OF HELL. 13

IT therefore appears from all this, that Hell is the workmanship of the supreme, omniscient, omnipotent Being, the Creator of every thing, who, as the greatest of the prophets testify, has lighted a fire there, which has burned since that time, and will burn for ever. Therefore, if the sun, the moon, and the stars ; if all the constellations which shine in the firmament ; if all the elements ; if animals and insects ; even the smallest of reptiles are the objects of our praise, because God made them, would it not be unjust to refuse the same encomiums to Hell, since, as I have demonstrated, he made it also ?

THE Hebrew author of the book intituled Ecclesiastes, in looking upon the sun, celebrates its praise, but it is with regard to him who made it. He is seized with amazement at beholding it, but the great object of his sensations is turned upon him who had created this surprising ball. O how supreme is he, who hath made thee ! he cries out in a transport of admiration. We agree with thee he is so ; but he, who created Hell, is as powerful. It would be a great impiety not to give him praise on this account also.

THERE is another reason, which should make us give Hell all the respect and praise which are its due, which is, that the works of God are far superior to those of men. The latter, however well performed, are found to have some defect or other, which makes them lose some of their merit. Homer, for example,

ple, the prince and most ancient of the Grecian poets, however excellent his Iliad may appear, has some dull places in it, which weary the reader, and has made one of the greatest poets exclaim against him,

Nay, sometimes, renowned Homer tasteless grows.

NOTWITHSTANDING the great character of Appelles as a painter, and how surprising soever his pictures were, yet he himself frequently discovered faults in them, which had escaped him in the hurry of composing them. But God is not thus with any of his works. As he himself is perfection, he cannot do wrong. His works are as perfect as they can be, and are therefore above all criticism and reproach. It does God an injury therefore to speak ill of Hell. It is failing in the respect which is due to him. In short, it is insulting revelation, which testifies in express terms in the sacred writings, that the whole works of God, not excepting Hell, are not simple, but very good. "And God saw all that he had made, and behold it was very good."



C H A P. II.

Hell an admirable place on account of its situation.

IF the origin of Hell should render it most respected by us, its situation ought not to do less. If we refer to all the testimonies of antiquity, either heathen or christian, upon this point, we shall find them all agree, that Hell is in the centre of the world. Moreover, I remember to have read of Anaxagoras, an ancient philosopher, who, when he was just expiring, being asked by those who were attending him where he would chuse to be buried, answered, Wherever you please; and he gave them a very good reason for his indifference with regard to this, adding, In whatever place upon the earth you may lay my body after my death, it will have no greater way to go from either side of the globe, to get the way to Hell: a reply which perfectly agrees with truth, and which is founded upon the surest demonstration of geometry. In short, the philosopher, knowing that the earth is round, and that Hell was in the middle of it, was certainly very right in saying, that his journey thither would be equal on whatever side he set off, and consequently it was no great matter where they buried him.

Now

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Now this is a great proof of the excellence of Hell; for all good things are always placed in the middle in this world.

THE ancient geographers have remarked, from this consideration, that Jerusalem, that holy city, where God resided when on earth, that capital of his beloved people, the dwelling of the kings who had the honour to succeed him in the government of that nation, that metropolis of the universe, where its sacred Redeemer was to appear, to preach, and to be put to death, was, by God's permission, set in the middle of the earth, that is, in the exterior centre, as Hell is in the interior. It is also for the same reason that the sun, which, next to God, is the king and soul of all nature, occupies the middle of the heavens, and makes the point round which the planets revolve. For that reason it is that virtue, which is the most estimable thing in Heaven, and upon earth, is always found in the just centre, as every one knows, who have but the least tincture of morality. In short, if a king should dwell always in the centre of his dominions, as Calanus the philosopher once said to Alexander, it is but just that Lucifer, who in the holy writings has been called, and in reality is, as we shall presently see, the Prince and the Power of darkness, has likewise fixed his abode in the middle of the earth. An honourable situation, without doubt, and which, besides its great convenience, raises the glory of Hell to a great pitch.

CHAP.

C H A P. III.

Of Hell's duration and stability.

I SHOULD certainly have passed over the stability and duration of Hell, as they are so evident and indisputable articles, had it not been formerly doubted by a sect, that this empire would last only for a certain time, after which it would be destroyed, as those of this world have been, and will be for ever. This sect has itself happily been destroyed, and has now no partisans remaining. But another has risen since, which still subsists, much more numerous than one can imagine, and which has raised still greater errors than the other. These are they, who desire to be able wholly to annihilate the infernal regions with so much ardour, that, if they could find a chief, who would go at their head, we should see them, like so many Titans, rushing on, besieging Hell, driving Lucifer from his throne, overturning his palace, and burying his subjects, with himself, amongst the ruins. Yet, if the thing was possible, we should see them imitate those haughty sons of earth, who formerly attempted to scale Heaven. But in vain they wish for this annihilation. The warmth of their desires, in this respect, is a demonstrative proof

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of

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of their inward conviction, that it will last eternally. They, far different from those people, who, in pure simplicity, feared nothing but that the sky should fall, and crush them to pieces, fearing that they will fall into Hell, and not without just reason, are anxious to find means how to destroy it. Vain project! so much the more foolish and rash, as an empire never had a steadier foundation, nor was less subject to the dread of such a revolution. Let us go on then to the examination, and prove this truth to those incredulous people, who doubt it in the least.

IN the last chapter I took notice of the difference there is between the works of God and man. The latter, resembling their authors, partake of their weakness, and perish at last, however solid they may appear. Rome, for instance, that famous city, which was the mistress of the world for several ages, should have subsisted for ever, if we could give credit to her flatterers. Her historians and poets, who talk like prophets, think on nothing else in all their writings; as her churchmen do to this time who have succeeded these famous enthusiasts. And yet, notwithstanding their flattering predictions, notwithstanding all the foolish stories of both the one and the other, had ever any city in the universe more revolutions? An hundred times has it been sacked, and almost reduced to ashes by its enemies; what is it at present, but a heap of ruins, a mere skeleton, scarce to be called a shadow of what it was formerly? And what are its
vast

vast domains, which, as some writers yet pretend to say, will last to eternity, now reduced to?

BABYLON, that magnificent city, which was called the Wonder of the World, for to embellish which Semiramis laid out such immense sums; whose walls alone were a year in raising, although three hundred thousand labourers were employed about it every day; and whose superb towers seemed strong enough to baffle men, time, and the all powerful gods themselves to destroy it: yet this miracle of human efforts is now so totally destroyed, that not the least footstep of itself or its inhabitants have been discovered for many ages past.

EGYPT, that country so fruitful in wonders of nature and art, and so long renowned for both; where are now her pyramids, her temples, and several other things, which were formerly the admiration of the curious? Where are all those monuments so celebrated in history? There still remain some ruins of these surprizing buildings scattered up and down in frightful desarts and oceans of sand, which are almost buried therein, and wait but for time, the destroyer of all things, to be swallowed up like all the rest.

NOR have the most flourishing kingdoms, which seemed established on the surest foundations, escaped these inevitable revolutions. Without mentioning the four great and famous monarchies which destroyed and succeeded one another; viz. the Assyrian,

which was abolished by the Persians, the Persian by the Greeks, and the Greek by the Romans. Without taking any notice of the last, which had swallowed up the others, being destroyed, how many empires and republics have disappeared from the earth? From whence came these changes? Why, from the inconstancy, instability, and weakness inseparable from all the establishments of men.

It is almost the same with the work of those intelligences, both evil and good, whom we call angels: for, though far more perfect than those of mankind, nevertheless they all have changes. If you would have proof of this assertion, only read the legends of our saints, where you shall see them employed, like fairies, in erecting towns, castles, and splendid palaces, with a glance of the eye, and as expeditiously disappear. For instance, that of St. Wulfran; you will there behold how Satan, wanting to seduce that saint, and to engage him again to worship false gods, shewed him a paradise all sparkling with gold and precious stones, which he had raised in an instant, and which he told him would be the dwelling of those who worshipped idols after death. The saint, charmed with this splendid view, began to stagger in his faith, till, reflecting upon what the devil had said to him, he began to suspect him as a seducer, and resolved to make a trial of it, by saying, "If this magnificent palace which you
" set before my eyes is the work of God, let it sub-
" sist;

“sift; but if it is the work of the devil, let it fall to ruins.” No sooner were these words out of the saint’s mouth, than the palace immediately disappeared, as quick as the decorations of our theatres at the whistle of the prompter. And why? because it was not God’s work. Now as Hell is the work of the Almighty, we must conclude with St. Wulfran, that it will endure for ever.

LET us proceed still farther, and shew, that it is almost, if not quite, the only work of God, which shall enjoy this glorious privilege. Nothing can be easier than this demonstration. Here it is then.

THE heavens, which are the master-piece of the almighty Creator, had given cause, nay, certainty of belief, that they had, and should last for ever. This opinion went from the philosophers to the poets, and all other famous authors, who give the stars the name of everlasting flames whenever they mention them. For near four thousand years every body believed them, and we should still have been in the same opinion, had not Incarnate Truth, which could not be deceived, or deceive, cleared up this point to us. We have learned from him, that not only the earth, which has subsisted for so many ages as God made it, and perhaps should subsist for millions of years, shall be destroyed at last; but the heavens also, that master-piece of unlimited power, shall be annihilated. It is Hell alone which shall continue as long as his own justice, which is for ever, and, as he informs us,

shall burn eternally. These are the only flames, which can be really stiled everlasting. Those of the stars, that of the sun, which enlighten and warm the earth, and make her fruitful, shall be put out at last; but these shall blaze for many ages, without any thing being able to put them out, or even to lessen their violence. But let us now go on to the other prerogatives and advantages that Hell enjoys, which are a good many.



C H A P. IV.

Hell a most excellent place, on account of its easiness of access.

BOTH ancient and modern geographers very wisely remark, that those countries which are the richest, the most agreeable, the most flourishing, and the best peopled, and whose inhabitants must, consequently, be happy, have the most sea-ports. The cause of this is obvious. Since they can, and do, import into it from all countries that can produce abundance, by this means, it both promotes trade, and increases the number of inhabitants, and must consequently make not only the subjects, but also the sovereign of the country under whom they live, rich. Now the convenient situati-

on of Hell, which has made it accessible to every nation of the world in all ages, is one of the greatest advantages it has. I even say more, that in this article it has the advantage of Heaven itself.

IN short, if this last mentioned place is a seat of happiness, it has also this great inconvenience, that no one can get to it but with a great deal of trouble. The road which leads to it is both dangerous and difficult; it is very narrow, every where crouded with thorns and briars, and environed on every side with frightful, and almost inevitable rocks and precipices; and the way itself is so steep and slippery, that we often see happen to them who go thither with the greatest courage, what soldiers suffer every day in besieging a place which they hope to take by storm. They set their ladders up against the walls, which they climb with the utmost difficulty. Already have a hand, a foot upon the rampart; nay, even think themselves the masters of the place, and, in idea, submitted to their direction; when, in the very moment that they think their fortunes made, one fatal stroke dislodges them from the ladder and the rampart, and tumbles them headlong down into the ditch, where, instead of that victory they already thought themselves certain of, they meet the death they did not in the least think of, or, at the best, disgrace instead of glory. How many devotees have we not seen, in like manner, who, after having, in this world, suffered a thousand voluntary hardships,

born crosses and scapularies numberless, said over thousands of Pater-Nosters and Ave-Marias, fasted for hundreds of Advents, Lents, Vigils, and Ember-weeks, and given themselves some millions of strokes of discipline, thinking thereby to gain paradise, wherein they even flattered themselves they had one foot already; how many, I say, have we not seen of these, who, in this assurance, were ready, like so many Cæsars, to exclaim, "I am come, I have seen, I have conquered," yet happening unfortunately to make one false step, instead of that Heaven, at which they thought they were already arrived, have fallen headlong to the profound abyss of Hell, where, undoubtedly, they imagined they should never go.

NOTHING like this is to be feared as to the infernal empire: the paths which lead to it are open, wide, convenient, and spacious; plain beaten tracts; wherein, how great soever the croud of travellers is, there is no fear of pushing, of jostling, or of falling. Here you may come and go at every hour, and at every season, and that in full security. You meet no bailiff there to seize your person; no spy to watch your actions; no turnpike to hinder your passage; no bully to disturb your peace; no robber to make you tremble for your purse, and still less for your life. On the contrary, you will find none there but civil, well-bred people, who come most graciously to meet, salute, and to embrace you kindly, and offer generously to take the road with you, for
fear.

fear you should be tired. When you get to your journey's end, you there find others, who congratulate you on your arrival, kindly reach their hands to you in token of friendship, and even take the trouble to lead and introduce you into that quarter of Hell where you are to lodge.

SUSPECT not, reader, that I am endeavouring to impose on you by the picture I have been drawing. The fact is so undoubted, that, long before my time, He who is Truth himself, marked out the contrast to his own disciples, in saying to them, "Enter ye
" in at the strait gate, for wide is the gate, and broad
" is the way, that leadeth to destruction, and many
" there be which go in thereat; but strait is the
" gate, and narrow is the way, that leadeth unto life,
" and few there be that find it †." In short, there are thousands who travel there at every hour and every minute, some in coaches and fix, others in chariots, some in post-chaises, some in phaetons, some in waggons, some in litters, some in sedans, some on foot, some on horse-back, some on asses, some on mules, some on camels, some on dromedaries, and some on elephants. And all these joyous travellers pursue their journey most delightfully, laughing, singing, dancing, eating, drinking, sporting, and rejoicing, some with their friends, some with their re-

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lations,

† Matthew, chapter VII. verses 13 and 14. Luke chapter XIII. the 24th and following verses.

lations, some with their wives and children, some with their whores and bastards. Every one, in short, makes the best of his way in joy, and in the midst of feasting and pleasure. Now, tell me, I intreat you, where is the man, who is not at least some misanthrope, some enemy to himself, that would make a moment's doubt as to the choice of these two roads, so different from each other?

WOULD you pretend to go to Heaven? You must for that be continually at prayers, perpetually upon your guard, in the incessant practice of mortification, renounce all the pleasures of this world, and subdue your flesh by penitence and fasting. You must be at continual warfare with your desires, reduce your body, and even your mind, to the greatest degree of humility: suffer all sorts of miseries, not only without the least murmuring or complaint, but even with pleasure. You must be rigid, nay, even cruel to yourself, so far as to cut off a leg or arm if necessary, or pull out your eyes, the tenderest, most delicate and precious part of the whole human body. Nay, even after you have done all this, you are no nearer than if you had done nothing; since one moment, nay, a simple second of self-love, may make you lose the fruit of all your labours. You must, moreover, be continually imploring the mercy of God to grant you that place in Heaven which you aspire to, which all your labours of themselves could never deserve,

deserve, and which his grace and goodness only can procure you.

Now, are you, on the contrary, desirous of going into Hell? You have no need of all this trouble to get thither. You will arrive there by a much shorter way; a way as pleasant as the other is disagreeable and frightful; a way, in short, strewed with roses and lilies. Dissipation, pleasure, gallantry, frequent and unbounded intercourse with women, gaming, drinking, revelling, debauchery, cards, dice, a resort to taverns, eating-houses and brothels, and many other such like things; these are the roads will lead you quickly to it; roads which are far from difficult to find, and easier still to keep in. Then, as to the actions which must procure you a place there, these will cost you very little trouble to execute. Idleness, contempt of parents, enmity, hatred, thirst of revenge, lying, wrath, murder, theft, rapine, imprecations, blasphemy, sacrilege, pride, gluttony, avarice, ambition, envy, luxury, and vanity; in a word, all the vices, and all the passions which can please you; these are the only things you have need for, and, when equipped with them, you have no occasion for any other passport to be received with open arms in Lucifer's dominions, and to be honoured with the privilege of a free citizen in Hell.

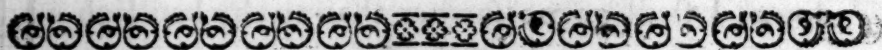
BUT what occasion was there for my even having said thus much? It is far from being necessary for this purpose that you should have performed all the ex-

plots, or possessed all the vices I have been mentioning. No; Lord Lucifer is too good, too reasonable, too indulgent a prince, to require them all at your hands. Any one of them, singly, is sufficient to procure you a place with him. Debauch an innocent girl; nay, only ogle her with wanton eyes, covet her but for the gratification of unlawful wishes; seduce another man's wife to adultery with you. Drown your own reason only in the spacious goblet; pursue resentment against your enemy; call him out suddenly to single combat; kill him without remorse for some wry word, some trifle which has been told to you in malice of him, and which the teller has taken pleasure to exaggerate. Speak but one single idle word yourself; (and that is the greatest pleasure which numbers in this world enjoy.) I say, do only one of all these things, and you shall soon find yourself enrolled in the infernal militia. Nay more, even a wicked thought, if you have taken pleasure in indulging it, although unattended with consequences, will be admitted as sufficient to qualify you for a candidate in Hell. In short, to speak in three words every thing that is necessary, not only to bring you thither, but also to insure you the most favourable reception there, the only requisites may be included in this one maxim, EAT, DRINK, AND BE MERRY. And what can be easier, more natural, or more agreeable in the world to do than this?

To confirm these precepts by examples, and shew
you

you the justice and solidity of those I have here laid down, I shall go no farther than to the bad rich man, whose history is related in the sacred scriptures. He was not a vicious man, nor a wretch guilty of every kind of crime. He was so far from it, that the scripture does not accuse him of any. He is only charged with not regarding the wretchedness of Lazarus: But are the rich obliged to have pity on the poor, or even to think that there are such in the universe? He was one of those wealthy men, who, like several of his followers at present, lived amidst delicacies, in luxury, and enjoyed all the pleasures which his riches could permit him to take; and yet this rich man, without being troubled in the least about it; without being in the least fatigued to obtain it; nay, without even thinking upon it, he found himself one fine morning, or evening, for the history does not say which it was, carried, as in a dream, into Hell. From whence we may conclude, that no journey can be made with less expence, or more expedition, than this.

CHAP.



C H A P. V.

The eager desire which mankind shew for going to Hell.

I MUST add to what I have already said with regard to this journey, that no one is ever undertaken with more delight; we need no other proof of this than the great desire which mankind have to go thither; for all their wishes tend to no other point, it being their supreme happiness. In short, if it is true, as Aristotle says, that the supreme happiness is that for which a man does every thing in the world, it follows, that this supreme happiness, with regard to men, is nothing but Hell, since all their desires, all their thoughts, and all their actions, have no other motive, no other design, but to come to this dwelling. What is still more, we even see in history, that the greatest souls have not always waited till death came of its own accord to separate them from their bodies, but, to arrive the sooner at their happiness, have given themselves the fatal blow.

THIS was the case with Saul, who was the first of all the kings of Israel, and who in the sacred writings is so often honoured with the name of the Lord's Anointed. We also read the same of that apostle

apostle in whom our Lord and Saviour placed so great a confidence, as to intrust him with the management and possession of his purse. The same has history handed down to us of Pontius Pilate †. We also know, that this was frequently the custom amongst the demi-gods and heroes, and the great men recorded in prophane and ancient history. So did the famous Hercules, Ajax, Themistocles, and Hannibal; so Mithridates, Marius, Brutus and Cassius; so Cato, Nero, and several others.

Nor was there less of the same ardour shewn amongst the poets and philosophers, and all other learned men, to get soon to Hell. Witness great Aristotle, Calanus *, Cleombrotus ‡, and Empedocles, Aristarchus,

† He was a governor of Judea. He confirmed the sentence of death against Jesus, after having tried in vain to save him. The great cruelties which he exercised afterwards against the Samaritans, the greatest part of whom he put to the sword, was the occasion of his being recalled, and sent into banishment, where he is reported to have killed himself out of despair two years afterwards.

* An Indian philosopher, who lived in the time of Alexander the Great, and followed that prince during all the conquests he made in that country. Having lived 83 years without ever having any illness, he was at last troubled with a violent fit of the cholic, rather than undergo the pain of which

Aristarchus, Lucretius, and Cornelius Gallus, and in the last age the celebrated Spiera. In short, so natural is an impetuosity on this head to noble minds, that without giving ourselves the trouble of searching

which he chose to be put to death. He therefore begged of the king that he would cause a funeral-pile to be erected for him, and set on fire when he was upon it. Alexander would fain have dissuaded him from it, but finding him resolute, he determined to honour his death with all the grandeur of funeral rites, out of the regard which he had for this philosopher (whom he ought rather to have looked upon as foolish): he therefore ordered all his army to be ranked up in battle array, and all the richest kinds of perfumes to be strewed upon the pile, to which the philosopher, dressed in the most superb habit, commanded himself to be brought. He then lay down on it, and when the fire began to touch him he still continued in the same posture, without shewing the least marks of pain. It is added, that when he was asked if he had any thing to say to Alexander, who did not chuse to be present at the sacrifice, he replied, No; that he had nothing to say to him then, as he hoped to see him soon again at Babylon: words, which were afterwards regarded as a prediction of that hero's death, who really died three years afterwards in that city.

‡ A philosopher of the Academic sect, who, after reading Plato on the immortality of the soul, threw himself into the sea.

ing backwards into the annals of scientific, or heroic history, we need go no farther than to the many examples we daily see of it amongst the inhabitants of our own nation; a nation which esteems itself, and is esteemed by others, the wisest, bravest, and most philosophical of all nations in the world, who cut their throats, blow out their brains, hang themselves, or plunge into a river, or a fish-pond, and all this in cool blood, with all the calm deliberation possible; nay, sometimes in wanton sport. And whence can this proceed? Why, from a lively ardour, a violent passion they possess of going quickly into Hell, whether they think they cannot arrive soon enough, even with all the haste that they can make, or the pains they can bestow.

THE women even have not failed in shewing this desire, not willing to yield to men in this point more than in any other. For instance, the lovely Dido, the unhappy Jocasta, the chaste Lucretia, the fair and gallant Cleopatra, the faithful and tender Portia, the charming and heroic Arria, and several others. Witness also the practice of most of the women in India, who, when their husbands die, cast themselves alive upon the same pile, not wanting to survive them, and are consumed; thus hastening to rejoin them in the infernal regions, where they doubtless possess the most distinguished apartments, which their surprizing faithfulness has deserved so well.



C H A P. VI.

By whom the apartments of the first rank in Hell are occupied.

NOTWITHSTANDING what we mentioned at the close of the last chapter, with respect to the first apartments in these regions being appointed to the ladies, we are assured, from very good hands, that this honourable distinction is disputed with them by a set of men, who are always absolutely determined to rule the roast in every place they come to, and keep the upper hand of whatever company they meet with in it §: for which reason, that we may not excite the indignation of these gentlemen against us in this place, we shall not hesitate a moment to give them the preference, leaving to the ladies themselves the care of maintaining their own right of precedence. These honourable and overbearing personages are no other than our respectable prelates and churchmen. People who have ever been accustomed to assume and maintain the first places in this world; Why then should they not be allowed the same privileges in Hell? Would it not be the highest injustice to refuse it to them, when we reflect but ever so little upon their conduct in this world?

IN

§ The Monks.

IN short, what do they not contrive, what do they not attempt, what do they not execute, that can entitle them to this great reward! Do not some of them seem to have taken on themselves the task of overturning all the great fabrics of religion and morality, in those large volumes which they employ their lives in the composing! And for what purpose? Undoubtedly, in hopes to acquire the most distinguished places in the infernal realms. Do not others, whom their ambition, their factions, their cabals, their political principles, and sometimes even the very worst of crimes, have placed near to the ears and hearts of kings and princes, or of their children, under the specious notion of giving the latter instruction, and training up their minds to virtue, or of aiding the former with their salutary counsels: do they not, I say, instead of this, drag them to Hell with them, by teaching them to falsify their promises; to oppress their subjects; to violate and break through the most solemn treaties; to stir up needless wars, and persecute religion in those who profess it in all its purity? And what is all this for? only to have the honour of their company, and be the means of keeping close to them, to gain and preserve the most respected rank in Hell. True Proteuses on earth, you see them taking every sort of shape and acting every kind of character that may promote their interests. In armies, they are soldiers; in trading cities, merchants; students in colleges and in academies; gentlemen at court, and peasants in the country; they even become women to men, as they are.

are truly men to women. In short, they stick at nothing to make them worthy of being received with honour at the court of Lucifer.

WHILST they take these steps, and undergo these labours, to qualify themselves for a just claim to the infernal precedence, their novices in their cloisters take infinitely more for the same purpose during their noviciate: for this, some tear their flesh to pieces with terrible lashes of their disciplines: some bind themselves with ropes, like mules or asses; this wraps himself in haircloth, whilst that goes always barefoot; one lies on the hard ground; another abstains from food: others again fatigue themselves by vigils, as extraordinary as they are superfluous, by long and tedious fasts, by genuflexions numberless; by long and tiresome prayers, which they are continually muttering day and night: another kind abstain from female intercourse; or, if at least, they do at any time indulge the gentler passions, it is by stealth, and with the utmost secrecy, not to dishonour their order. Now, pray, tell me, what can their design in all this be? To purchase Hell; yes, I say, to purchase Hell; for, as none of these things are necessary, or have been commanded by religion to obtain Heaven, it is therefore evident it must be by the contrary motive, by which they are induced to undertake, and to endure these miseries, with a degree of courage which borders very close on heroism.

AND

AND that you may not think, that prejudice, ill-nature, and itch for calumny, or any private pique I have against this set of people, have urged me to speak thus, I shall here put in the same class our other venerable church-men, the most part of whom are little better: those young foppish parsons, true actors of a part, who, spruce in powdered wig, and band clear-starched, with golden snuff-box in their hands, and the rich brilliant glittering on their fingers, exclaim with most declamatory vehemence from the pulpit against the luxury and vanities of the world; who, with lascivious eyes, traversing every beauty in their audience, rail loudly against gallantry: and, whilst the very Burgundy is sparkling in their eyes, and glowing in their cheeks, and the plump sleekness of their persons bespeaks them like Eli's sons, fed with the fat of every offering, take on them to inspire their hearers with the love of abstinence, and rend their very lungs to prove its indispensable necessity. Such also are those other clamourers, who make the seat of truth the theatre of their peculiar animosities; who preach up charity to others, whilst they themselves roar out unmercifully, even to hoarseness, against their brethren, taking an aversion to them from motives of ambition, or of interest, and whom they fain would make their hearers hate as much as they themselves do. In that same class behold those pampered bishops, whose most insatiate avarice has besieged their prince with
mean

mean servilities, with flatteries and importunities, day after day, 'till they at length have teized him out of preferments, equal even to the satisfaction of their utmost luxury and covetousness; yet do these pastors, instead of laying down their lives for their flocks, according to the precept, and even the example of him who first ordained them what they are, desert and leave them to the care of hirelings, who, in this town, think not at all about them, but with respect to the pecuniary emolument they are to reap from them. There, in another corner, you may see those youthful priestlings, who, scarcely come from school or university, where they have studied nothing but a few points of sophistry, blended with an infinity of childishness and folly, persuade themselves, that, from the bishop's laying on his hands, they instantly are changed into holy men, whom all the world must listen to and credit, as if they were so many oracles. You also behold another set there, who are as bold as impious, and who breathe into the heart of a young charming innocent, at the very foot of the altar, if she is simple enough to hearken to them, in the same manner as the old serpent did into the ear of our first mother Eve, a base love, whereof they very often enjoy the criminal first fruits themselves. Now all these actions of men are carried on under the specious pretence of the glory of God, and the conversion of souls, but, in reality, for the glory and love of Lord Lucifer, to whom they well know they make their

their court by it ; and receive the first apartments in his kingdom by way of recompence. But let us here end this detail, which would lead us too far, if pursued to the uttermost, and proceed to the second class, which is not less numerous.



C H A P. VII.

Who occupies the second apartments in Hell. A picture of the miser.

THE misers make up this class, who are devoted to Hell, and who take almost incredible pains to get thither. They go to the furthest parts of the earth for this purpose ; to India, Japan, China, Peru, Malabar, Canada and Brasil ; even to the Anthropophagi, who feed upon human flesh. We see them defying the most terrible storms, exposing themselves to all the horrors of famine or contagion, and the fury and rapacity of corsairs and pirates, with equal intrepidity. In short, they face whatever is most dreadful in the earth, sea and elements, not only without the least terror, but even with looks of joy. Death himself is not frightful to them ; and why ? surely not from any expectations they have of attaining the celestial paradise. Alas ! they would think it too dear a purchase if it was to cost them but

a penny, and would grudge that small sum to buy it : and how can it well be expected that they should be so extravagant for God, when they refuse themselves the common necessaries of life ? Behold their food : they think the vilest and most common thing the earth produces too dear and delicate for their use. They eat such black bread, that a hound, almost starved with hunger, would hardly taste it. The purling brook is all their drink, which is too good for them. They cry and regret at the good cheer which they see others have, as if they were at the expence of it.

THE same penury and miserable œconomy appears in their dress, which is no more than a bundle of rags patched and sewed together, to save the money which it would take to cloath them decently. Their eyes are never shut, and always fixed upon their hoard, which they keep locked up in iron chests with triple locks, and which they never touch for fear of diminishing ; they never sleep for fear of being robbed. The time which the rest of mankind employ in sweet repose, they spend in inventing tricks to ruin their neighbours, either by exorbitant usury, or other fraudulent designs, by which they may enlarge their hoards. If they chance to fall sick, which cannot fail to happen, perhaps you imagine they have recourse to the doctors, and seek for necessary assistance ; but alas ! you are greatly mistaken ; they scorn this aid for two reasons ; the first is, that
it

it would cost money; rather than give away which they would lose life; and the other, because it would prolong their lives, which would put off their journey to Hell, where they eagerly desire to be.



C H A P. VIII.

By whom the third place in Hell is inhabited. A description of the drunkards.

THE drunkards are next in rank to the misers, who are so fond of Hell, that they take all methods to shorten their lives, which they think too long to keep them from it. Let us then convey ourselves for a minute to one of their assemblies, and see what passes there. It is well: we are among them; behold them placed round a table. For what have they seated themselves? Is it to eat? Or to be delighted with a pleasant conversation, enlivened by a chearful glass? Good God! how stupid you are, and how little you are acquainted with these people! Was it for to think, or to enjoy themselves with the sweets of conversation, do you imagine, that they were born? No, no; it was to drink. Observe them with their glasses in their hands: they empty glass after glass, and that in so large a quantity, that they

are forced to throw it up again every moment. Perhaps you may imagine that they quit their company on this account, but they do not; for, like swine or dogs, no sooner is the wine off their stomachs, than they again supply it with another charge, which being also cast up, a third is put in its place; and thus continually while day or night lasts.

LET us consider a little the condition into which they have brought themselves: not one of them is able to stand; their knees sink under them; no longer can their staggering legs support them; their hands cannot perform their office; their tongues, swelled in their mouths, can do nothing but stammer. Their mouths and throats enflamed and parched with heat, have lost their natural supplies of moisture. Their eyes grown dizzy, and almost extinct, no longer can distinguish objects, which in confusion present themselves before them, and seem, as conscious of their owners folly, to scorn the guiding them. Their voices, stifled on one hand by these vapours the stomach is perpetually exhaling from wine already drank, and on the other by the fresh draughts of it which they incessantly are swallowing, can find no passage out, nor any longer form a sound.

IN this secret condition, you, doubtless, conclude, that they will cause themselves each to be carried to his separate home, (for so far are they from being able to find the way to their own houses, that there is not one amongst them could find out the door of
the

the room you see them assembled in.) There, you will say, they may work off their wine in quiet and at their ease. Reason, it is true, points out this wise advice, and speaks this language. But are these worthy imps of Bacchus in a state fit to hear reason? Alas! they do not even hear themselves; and how can reason have effect with beings much more brutalized than even beasts themselves; on men who fix it as their highest point of honour, to drown her in their wine? No; they have lost her quite; and therefore, far from thinking of retreating, they, on the contrary, think themselves but just set in, and now prepare for a more perfect course. Behold them now. To the large glasses with which they seemed already to have served themselves in such abundance, succeed a round of tankards, of a much greater size. Each takes one, fills it up, and quaffs it with his neighbour, and the company. To this they name the health, or, to speak more properly, the death of each other, and swallow it amain: to this another round succeeds; another after that; and so to five or six. Till by these feats, warmed to attempt still greater, they think these tankards, large as they are, too small. The most capacious bowl that can be found in the town must now be brought; no sooner brought than filled; no sooner filled than emptied at a draught: for that is the law these swine impose upon themselves, under a penalty of repetition.

BUT as they cannot every one get bowls, nor can they stay with patience till it come round to them, they drink, whilst they are waiting for its revolution, some out of their shoes, some out of their slippers, some out of their hats and caps, some out of their boots. Some take up huge pitchers, and drink them at a draught: some toss off funnels full, and some drink out of chamber-pots. Some, in short, make themselves be carried to the cellar, whither they have no power to go themselves, and lying down, with their mouths underneath the tap of the wine barrel, there guzzle down immeasurable quantities.

NATURE, in the mean time, who cannot stand the attacks of so much violence, performs, on her part, all her usual functions, which make the filth of this assembly a true Augean stable, whose smell is a thousand times more nauseous, infectious and disagreeable, than any thing that was ever produced in Hell; so that not even the strongest man, or the most robust constitution could endure to stay in it. But let us finish up this picture, which hitherto my pencil has only imperfectly sketched.

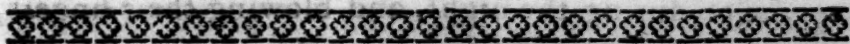
IT is not enough these Bacchanalian heroes should drown themselves, as you observe they do, in wine, in order to arrive more quickly in that Hell, which they so warmly sigh for: but that they may obtain some image of it, which in some degree may come near the truth, and give them an image of those pleasures

fires which there await them, they are going presently to swallow fire and smoke, which are the food and ordinary repasts of the inhabitants of that gloomy dwelling. Already do I see the waiters preparing every thing for this new debauch. Behold the pipes, see next the chaffing dishes, and last behold tobacco on the table. Each takes his pipe, fills and sets fire to it, and seems to find fresh delight from sucking in long draughts of a most hateful smoke, whose detestable smell and pestilential taste would poison, or drive away the very devils themselves. In short, the heavy mist formed by this black and ugly smoak, fills and infects the room to a degree, that soon obliges those who are not accustomed to it to leave it, unless they, like these drunkards we have seen, would disgorge all they have upon their stomachs.

It is true, they do, indeed, under pretence of a prevention to this effect, so common to tobacco, make use of a peculiar remedy : but it is a remedy a thousand times worse than the distemper. That is the use of spirituous liquors : those liquid and devouring flames, which will complete the burning up their stomach and intestines, already more than half consumed with drunkenness and debauchery. Hark ! they are calling for them now ! Now they are brought ! See with what relish they swallow, in great draughts, a sample of those fires which shall devour them eternally. What delight they express : hark ! how they smack their lips, as if they had been

tasting the most delicious and most healthful liquors. Hear with what lavish praise they sound its commendations, as the most excellent restorative that human wit or understanding ever could discover. This is, say they, the real water of life, the true divine cordial, the grand elixir. The more we drink, the better we shall be. LET US THEN DRINK OUR FILL.

You would try to no purpose to turn them from their miserable way of living, by shewing them the fatal consequences of it. Such as the ruin of their families, and the destruction of their constitutions, painful and incurable distempers, as the gout, the apoplexy, the dropsy, the consumption and the palsy, the inflammation of the bowels, the weakening of the nerves, and several other diseases, as painful as they are inevitable from such debaucheries. No, this is preaching to the winds: true martyrs, true heroes, as they are, of the devil, they intrepidly expose themselves, nay even with delight, to the most cruel misfortunes which attend them; and when they are attacked by them, support them with the greatest resignation, for the love they have for him, and not to lose the place which he has destined for them in his kingdom, and which they have so justly acquired.



C H A P. IX.

*Who occupies the fourth place in Hell. The picture
of a fop, and of a coquet.*

WE shall put the fops and beaux in the fourth class. When they appear they are so nicely and exactly dressed, that you would think they had just come out of a band-box. Observe their heads, no curl or single hair is out of order. The comb, the curling-tongs, the scissars, powders, essences, and pomatums, have been made use of to give them that graceful arrangement which strikes your eye. How many pains, how many burnings, how many vexations, how many grimaces, how many oaths has it not cost them to attain at this! But ought we not to suffer something in this world for to get a place of distinction in the next! Without doubt we must. Undoubtedly it is for that purpose we see them going to and fro with their heads uncovered, whatever weather it be. Even in the utmost rigour of winter, unbuttoned to the waist, you see them make the most ridiculous parade of a pretended heat of constitution, whilst the cold-blighted keenness of their faces, and continual shudderings, belie them every moment.

FROM the same motive we see them dancing attendance during the night, and blowing their fingers, amidst frost, hail and rain, under the windows of their pretended mistresses, who divert themselves, and make a jest of them, with reason. And happy may they think themselves, if their chambermaids, who are commonly pretty pieces, maliciously cover them not with some nasty deluge, for to cool and allay a little the passion with which they say they burn.

AND yet these hair-brained masters are, to hear them, the favourites and Adonis's of all the ladies; and, if we would believe them, there is not a single one who can hold out against the charms of their persons. It is by consequence of this ridiculous persuasion into which they bring themselves, that we see them always so content with their little merit, always leaping, singing, dancing, whistling, capering, and often doing all these things at once. True dolls, both in figure and understanding; you may take them for real puppets, which folly plays, and keeps in constant motion. In the streets, the walks, at court, at the theatre, in a lady's assembly, even in the church, their character, alike extravagant, never belies itself. Every where they are the same; and every where the object of laughter for sensible men. But they care very little for that. They are content with themselves, and that suffices them. They even make an honour and a merit of the raillery which is made upon their foolish behaviour.

our, because they know, and are persuaded, that the kingdom of Lucifer, to which they have very well-grounded pretensions, has, like that of Heaven, which they seldom care for, a cross way to go through, and troubles to support, when we would acquire it.

NEXT to these sparks comes in order another sort of animals, not in the least more wise or rational. They bear indeed the names of girls and women; but, heavens! what a strange assemblage of irregularities and follies, extravagancies and imperfections, faults and vices! Worthy! thrice worthy implements of Hell! Behold them, examine them from top to toe, and tell me if I draw the picture false, strengthen one single feature, or give to any part too high a colouring. Then let us take the very first that offers to make the picture from. And very seasonably, there's one already fits: behold her at her toilet! take notice of her head-dress and her hair, which but this very moment are come out of the hands of her tire-woman and barber: who have together spent four hours at least in giving them the form, the turn, the colour, the arrangement which you observe them have. Her tresses, naturally red, she has found means by art to make appear the finest brown imaginable, and should the fair one chuse to have them light-coloured, black or chesnut, or any other colour she may fancy, it will only cost these skilful alterers of Nature's works the trouble of giving them another dye. Nay, what's a greater won-

der, those locks, so much have art and industry converted and disguised them, that by their graceful fall, their beauteous negligence, you might mistake them for the fair tresses of Venus, or those of Berenice; but then what pains has not this fair one borne all the last night on their account! Her head, stuck round with papers, as it is said Medusa's was with snakes, has not permitted her to close an eye, or get a wink of sleep. Observe her eyes and cheeks! The former, naturally lively, and almost always animated by the fire of love, with which her bosom burns, are heavy, down-cast, sad and languishing. The latter, equally crimsoned over by the pure native glow of youthful blood, are lifeless, pale, and livid. What pity it is, I know you are going to cry out; but have a little patience: art, in a moment, shall supply the wants of both. Observe her toilet, and its implements; the ingredients, and the different apparatus of which it is composed. This fair one's ardent desire to appear pleasing to her lovers will quickly make her seek, and find again within her looking-glass all the vivacity her eyes have lost. There you perceive her ogling, primming, and grimacing at her glass, whilst, like a new Appelles, with pencils dipped in ceruse, vermilion, and carmine, she artfully applies upon her face those colours which we remarked before that she had lost.

FROM her cheeks let us proceed to her ears, which seem to have been moulded by the most skilful artist,

so neat, so delicately turned they are : for fear, however, that they should grow too fleshy, she has caused them to be bored ; and, however delicate her sex, however painful this operation may have been, she has chosen voluntarily to suffer it, rather than not conform to what is the fashion. But wherefore do I mention this ; this transitory pain ? To this succeeds another daily one : a pain almost continual, and which she bears with no less perseverance. This is occasioned by the weight of that great load of precious stones, with which you see her ears are decorated ; jewels, whose weight would tear her ears to pieces, nay almost pull them off, were it not for the care of the industrious jeweller.

BUT now, as we are mentioning the sufferings of the fair-sex, let us go through with the examination, whereby we may discover the most evident proof of the truth of what I have advanced ; that is to say, that the ladies, no less than their admirers, are truly martyrs to Lucifer, and to obtain a portion in his kingdom, both do and suffer more than they would perform to acquire a place in Heaven.

BEHOLD that alabaster neck, that snowy breast, which she always exposes to the insults of the air and weather, even in the most severe, most piercing cold of winter. A slender handkerchief, an esclavage of diamonds, or of pearls, some knots of ribbons, a piece of gauze or muslin, as thin as the spider's web, scarce covers the tenth part ; and, even

what is covered, is only so, in order to excite more strongly the desires of the spectator, and draw his eyes towards those two beauteous hemispheres which play beneath, and which she knows very well mankind have, in all times, been the dupe to. Alas! how disagreeably would they find themselves deceived, were but the most of all these artificial beauties to let themselves be seen in their true natural condition! Their elegant position seems charming; their first view most enchanting; their firmness like the polished hardness of ivory, or alabaster. But does reality answer to all these fair appearances? Alas! how little! A body, or rather coat of mail, composed of whalebone as hard as iron, inclosed in which this fair one suffers torments, forces these semi-globes, and drives them from the stomach, towards which they are placed, up to the height at which they now appear. Their firmness is but merely in appearance, and their acquired whiteness no more than the effect of their cold creams, and other artificial pastes and washes, with which they are rubbed every day, both night and morning.

It is also to the same artifice (that is to say, to the same punishment, which they, with most heroic constancy, submit to,) they stand indebted for that slender shape, which we admire in them, and for whose preservation the most of them deny themselves some part even of their necessary food; so that you see Lord Lucifer has also his devout ones, whom he obliges

obliges regularly to observe their vigils, fasts and advents ; their lents and ember-weeks ; and all this with a hope of one day obtaining a part in his kingdom. In short, the professed coquet is from head to foot, a piéce of universal suffering. But we have mentioned feet ; observe those of our beauty ; how small, how pretty, how well-shaped they are. Judge by their size, and you would certainly imagine the owner of them not above seven or eight years old ; and yet, although she does not chuse to own it, she has seen the revolution of twenty five or thirty tedious years. Consider and admire the more than human constancy wherewith she has, through such a period, endured her feet to be for ever on the rack ; and all but to prevent their growing to their natural form and size. Perhaps you fancy that time has so habituated her to this custom, she feels no pain from it : but do not run away with such a notion. No ; every step she takes in her little shoes, which are true shackles to her, gives her such violent uneasiness, that, was it not for fear the world would laugh at her, she would cry out aloud as she passes through the streets, or in the public gardens. But what can be too hard to undergo, to have a well-dressed head ; ears well adorned ; a lovely neck displayed ; white breasts ; a slender shape ; and baby feet ? Sure these advantages are cheaply got, at only the expence of twenty or thirty years, or even sometimes a whole life of torture, as the ladies about court have found it.

it. O great Prince Lucifer ! What ardour, what a noble perseverance, do all your devotees, both male and female, shew in their words and actions for your service ! The candidates for Heaven are not to be compared with them in this particular ; they do not even come within an hundred points of them. How much reason had their heavenly Father to say your children were more dutiful, and more courageous, than his own !

INDEED, the votaries of the Prince of Hell, to make themselves more deserving of his favour, carry their heroism to so great a height, as even to smother in them the voice of Nature ; that voice so powerful, and so efficacious, that it will soften even the most savage animals. Behold that youthful beauty, who has just brought into the world the precious fruit of her most tender love. The innocent and lovely little creature scarce sees the light, before it stretches forth its infant arms towards the mother, from whom it begs that nourishment which Nature has herself prepared for its subsistence. The mother's breasts, from which it should be furnished, are full, and overflow with that delicious nectar Heaven has ordained should feed it. Yet observe her : will she even hearken to its cries ? Ah, no : more cruel than the very fiercest of beasts *, the most inhuman monsters,

* " Even the sea monsters draw out the breast ;
" they

monsters, this step-dame with unfeeling heart, refuses the breast to her own babe. On what foundation does she build this dreadful barbarity, unknown to any other living creature? On what? Why, on the imaginary fear that this dear precious fruit of her own womb, this other self of her's, should spoil the well-turned roundness, or take away the valued firmness of her breasts, by sucking from them the food designed to nourish it. She apprehends her husband, or her lovers, whom she would still continue to delight, will no longer find the same charms in, or pleasure from them, nor consequently shew the same affection to her. Her dear, her tender offspring may cry, may rave, and may despair, to no purpose. She hears it not; deaf to its little voice; blind to its tears; insensible to all its grief and its despair. Nothing can melt her; nothing soften her. Nay, she even looks upon the lovely child but as a monster ready to devour her; and therefore sends it speedily

“ they give suck to their young ones: the daughter
“ of my people is become cruel, like the ostriches in
“ the wilderness.” Lamén. iv. 3. This bird, which,
for its size and strength, is amongst the winged race
what the elephant is amongst the quadrupeds, lays
her eggs in the sand, and then leaves them for the
sun to hatch them, and bring forth the young; which
it also does by those of the tortoise, who lay in the
same manner.

speedily away, whilst she proceeds, sometimes even at the hazard of her own life, to dry up in herself the very fountain of this her new-born child's existence, to whom she thinks she does but too much favour, if she procures a foreign subsistence for it, a food which had not been designed for it, often vitiated by drinking and disease, and, most commonly, poor and ill-conditioned, even from the very wretchedness of her, within whose breasts it flows. Thus, robbed of the only aliment which Nature had designed it, the innocent pretty little creature pines and languishes, suffers the sharpest pains, and goes thro' miseries its birth appeared to have insured it from, 'till at the last it expires in the acutest torments, without even carrying to the grave with it the least regret of its inhuman mother, who thinks of nothing but the quickly giving it a successor, to whom her cruelty again procures the same distress. If happily one amongst them all escapes this fatal destiny, feeble and languishing, and feeling, through its life, the bad effects of that unnatural nourishment which was not destined for it, we often see it belying its birth, and dishonouring, by its mean and bad actions, the splendor of the blood from which it was at first formed, the bad nourishment it has received being the chief cause of its woful degeneracy. Let us conclude then from all this, which is so certain a truth, that even whole nations might be brought in as a proof to any one who should dispute it; let us, I say, conclude,

clude, that nothing but an excessive and most passionate desire for the joys of Hell could ever lead creatures, who call themselves rational, into such excesses of inhumanity.

THIS was the conclusion which the famous Sir Thomas More †, high-chancellor of England, a person much less renowned by his dignities, to which his merit alone raised him, than by his great wit, profound wisdom, and consummate understanding, drew from a like examination. This great man ha-

† He was born at London, in the year 1480. His merit acquired him so great a reputation, that Henry VIII. then king of England, employed him in many embassies, exalted him to the highest dignities, and at last made him high-chancellor of that kingdom. He filled this last post but two years and a half; at the expiration of which, being well acquainted with the violent temper of that prince, and foreseeing the consequences of his love for Anna Bullen, he gave up his place, and retired into the country, where he lived with his family in a frugal manner; his whole income being no more than a small estate of fifteen hundred pounds a year: so little solicitous had he been of enriching himself in the high stations he had possessed! Yet his retreat could not preserve him from those misfortunes which he had foreseen, and hoped to avoid thereby; Providence having decreed, that he should fall a martyr to his religion; which he did a short time after.

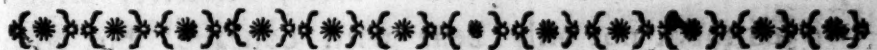
ving one day been present at the toilet of a young lady, and having seen all the care and trouble which it cost her to put herself in order, "Truly, Madam," said he to her laughing, but with an air and tone full of wisdom and good sense, "if, after what I have seen you suffer, God does not reward you with one of the best places in hell for all your trouble, he will certainly do you very great injustice."

LET us add to this sally of wit, which is but one of many thousands that came from the mouth of this excellent man, who was very fruitful in jests, and in sayings full of wit and wisdom, the following story, which he relates in one of his works, about an holy hermit, called Pambe. This pious man, having been sent for by his bishop, whose name was Athanasius, and having presently begun his journey, met on his road a lady most magnificently dressed, and who, by her beauty, drew the attention of every body. The saint having looked upon her, like the rest, was struck with astonishment, and immediately burst out into tears. Those who were near him seeing him in this manner, asked what was the occasion of his sadness? "Two reasons," replied he to them, "make me shed the tears which surprize you; the first is, the fatal impression which this woman makes upon all who look upon her; and the second, the grief which penetrates me when I think that I have not yet taken, for my sanctification, and

THE PRAISE OF HELL. 59

“and for to please God, half the trouble which this woman gives herself to please men.”

O good Pambe, but you were mistaken when you talked in this manner! You, as well as that woman, and all who looked upon her, were grossly deceived. If she had taken all that pains to deck and adjust herself, it was not certainly to please her admirers, who perhaps were quite unknown to her. No; it was to please Lord Lucifer, whose habitation she greatly wished to dwell in; an ardent desire, to satisfy which all the troubles and sufferings which her dressing cost her were but trifles, as they are indeed but a pure amusement to all the women who resemble her, and whose number is so great in the world. But let us proceed.



C H A P. X.

The fifth place in Hell is occupied by the military.

NEXT to the ladies, there are no creatures more passionate for Hell, nor more devoted to it, than the soldiery. Nothing troubles them, when the service of their good lord and master Lucifer is in question, and when they can prove their perfect devotion to him. Captivity and fetters, prisons and loss of limbs, are looked upon as so many badges of honour.

honour. Only examine their faces and their figures; both will declare to you the master whom they serve, and to whom they belong. Their pale complexions, their tawny countenances, their tanned skins, their bodies, which have more the air of carcases or skeletons than human figures; their bodies, I say, loaded with wounds, exhausted by the labours which they have undergone, with distempers, which consume them, with vermin, which gnaw them while alive; with hunger, which devours them, with the excessive heats which they have been just roasted with, the rigorous cold by which they have been frozen, not being covered with any thing but rags: in short, the comfortless remainder of a life, which, to the latest moment, they are still ready to sacrifice, for a poor and wretched stipend. These miseries, which we see them not only bear with courage, but with delight, plainly shew, that the most powerful, the most predominant of all their passions, is their desire for the infernal regions. Nay, farther to confirm it, hear them but speak three sentences; to each of them they add some ardent exclamation, by which they, with the utmost energy, declare the desire they have to go thither; such as, "The devil take me! the devil seize me! the devil choak me! the devil fly away with me!" and many such ejaculatory prayers, in the same taste, which very naturally express their earnest wish to go as soon as possible to him they

THE PRAISE OF HELL. 61

they thus so heartily invoke, and almost every instant.

NOR are these exclamations words of course, desires in speculation, or a mere wishing, unaccompanied with an intention of performance. No; on the contrary, they are attended with actions which are highly meritorious, and very efficacious before Lord Lucifer, to whom it is their only care to make their court. It is to please him we see them carrying on a continual war with honour, piety, religion, with the inhabitants of Heaven, as well as earth; in short, with God himself. It is from these motives that we every day behold them robbing poor peasants of their goods and money, carrying away their cattle, burning their houses, their stables, and their barns, with all that they contain; tearing their children from them without mercy; and violating, even in their very sight, their wives, their daughters, and their servants. With the same view it is they exercise all kinds of inhumanities, putting to fire and sword, without distinction, the poor defenceless cities, who have no other connexion with the war than that of undergoing these disasters.

How many delightful countries, flourishing cities, rich towns, lands (before they came thither) flowing with milk and honey, have we seen changed, by their shocking rapines and excesses, some into solitudes and deserts, and others into heaps of ashes and ruins! How many of these suries have we seen aiming their
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facrilegious rage against God himself, plunder his very temples, carry away all their richest ornaments, and even crown the whole of these impieties, by burning or demolishing them ! Lastly, proceeding to excesses which every nation has with justice looked on as abominations, such as disturbing the very dead, violating their burial ceremonies, forcing their way into the vaults and monuments of princes and of heroes, whose names alone, whilst living, made their enemies tremble, robbing them even of these last distinctions, which human veneration for their greatness, had, after death, adorned them with, and consecrated to their memories, such as their golden crowns, the badges of their orders, their armour, with their swords, their helmets and achievements. Bearing away the urns of gold or silver, which had contained their ashes or their entrails ; breaking their coffins open, and dispersing, with indignity, about, the sad, but truly venerable, relics of those demi-gods on earth *. O Heaven ! canst thou permit these

* It is to be seen in the history of the last age, that all these horrors have been committed in one of the states of an empire, which has never been exalted since that time, by the armies of a prince, whose flatterers have placed in the rank of the greatest monarchs that have ever reigned in Europe. A fine idea which these people had of the greatness of sovereigns !

these horrors to be acted, and dost not on the very spot revenge them! Oh, where then sleeps the lightning and the thunderbolts? But thou hast left to Lucifer the care of giving to these actions the reward they deserve. In fine, as it is for him alone they give themselves up to these abominations, which none but he could have inspired them with; as it is the inexpressible love they bear to this infernal monarch, which makes them do these actions, it is consequently his business to pay them their deserts. Heaven, than which nothing less busies their care, and to obtain which they would be very loth to undertake even the merest trifle, has nothing to observe, nothing to say, repeating all their deeds. It is to Lord Lucifer to whom they most especially belong, to whom they are most especially devoted, as to their worthy and their only master, to him, I say, it is that it belongs to judge of all their actions, and consequently to give them in his empire (a zeal for which has ever been the motive of these actions) those dignities and those apartments which they perfectly deserve to fill.

BUT, if amongst the whole body of the soldiery there is any class which merits more particular distinction, it surely is that rank of subaltern officers to which they give the name of Quarter-masters; as they are by their posts charged with the care of finding out, preparing, and assigning quarters to the soldiers, there is no art or trick, no stratagem, no violence,

violence, they do not put in practice to make whatever profit in their power in this part of their business. In consequence of which, whenever these spungers enter the house of any man of substance, they first begin with telling him a frightful story of all the miseries attending a military life, assuring him they are in want of every thing, which only is a civil prologue to the scurvy play of plundering him, to serve these several needs. The first scene opens with putting on his gloves; his boots are the next object; then their affection fixes on his cloak: these being obtained, with hat in one hand, and pistol in the other, (the muzzle to his breast) with a low bow, and all the complaisance imaginable, they let him know his life is at stake, unless he instantly delivers up his house, and every thing in it, to the discretion of his company, whom he must quarter there. The frightened gentleman, not indeed much used to such compliments, runs off terrified; his servants follow the example; and thus the foldier remains sole master of the field.

AND now, behold his company arrived. Plunder is the word, and they begin at once: a search for keys is needless; soldiers can break down doors. A foot, a hatchet, or any thing that happens in their way, will serve the turn as well. With like agility, they make their way to closets, cupboards, chests and coffers. All they can find is lawful prize with them: barns, granaries and storehouses, filled with all kinds
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of corn, is noble plunder. In vaults and cellars, to stop and pierce the wine barrels, would be too much trouble: a pistol bullet does the business at once. The better sort they drink and waste themselves; the common kind serves for their trulls and strumpets.

THE sheep-folds, cow-houses, and hog-sties, become in the next place a scene of dreadful butchery of every thing at that time worth the killing. The rest is carried off. An equal slaughter too amongst the poultry. Cocks, hens, and capons, turkies, and pullets, ducks, drakes and mallards, geese and ganders, are all unmercifully jumbled in one common massacre; all swept away together, plucked, spitted, roasted, broiled and fried, and all devoured, even to the very bones; or should some cold remains chance to be left, the knapsack receives and carries them off.

DURING this dreadful pillage and disorder, the poor affrighted farmer, hid in his hay-loft, or in his pigeon-house, is trembling for his life, which he thinks that this riotous crew will scarcely leave him. He wishes, from his heart, that they were gone, though with the loss of every thing he has. But they have yet no thought of giving him so great a satisfaction. Their quarters are too good to leave so soon. If they do go, it is when they can stay no longer there; that is to say, when they have drank his cellar dry, and left him nothing in his house but the

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bare

bare walls ; and happy may he think himself if they do not set fire to them when they go away.

Now, tell me, wherefore do you suppose that they commit these disorders ? Do you think that it is necessity forces them to all these base actions ? No, not at all ; it was not ten miles off they did the same. To-day, and yesterday, to-morrow and the next day, are all the same to them ; all times, all places, give them opportunity to exercise the same pernicious riots. Necessity, that pressing motive, might indeed excuse, at least might palliate, these excesses : but they have not that plea to offer in their favour. It is the delight, the joy they find in mischief ; it is the desire they have to please and to obey Lord Lucifer, who, to recompense them, waits for them a few steps off, either in some ambuscade, or at the head of some party of the enemy. It is for a kind reception in his kingdom that they commit unnecessary ravage ; knowing that nothing can please him more, than doing all the mischief that they can. It is to obtain from him a favourable passport, by virtue of which they are well received, and treated with respect upon the road, as being his friends and favourites. As far then, as old Charon * can perceive them

* The barge-man of Hell ; the poets have given him the employment of transporting the souls of the dead into these dreary abodes.

them coming, he hoists his sail, and rows his crazy boat up to the landing place, where he must take them, that they may not wait a moment. When they have passed over the Styx †, which they do in the glance of an eye, the kindly passport they have got from Lucifer produces the same effect on Cerberus ‡. This monster, whose frightful triple throat, with his terrible roarings, frights all other sinners; this monster, I say, knowing them to be his master's friends, far from barking at them, comes, on the contrary, to meet them, and testifies to them the satisfaction he has in seeing them arrive safe, and in so large a number, by his leaping, wagging his tail, his cries of joy, his capers, and a hundred other caresses. The Furies §, those merciless monsters, who favour no body, and whose usual employment is to torment the souls of the dead; the Furies, I say, give the most gracious reception possible, compliment

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them

† A river of Hell, which, according to the poets, all souls must go over after death, before they reach the place appointed for them.

‡ A monstrous and huge dog with three heads, to whom the poets have given the charge of guarding the passages of Hell.

§ The goddesses of Hell. There are three in number, and are named Alecto, Mægara and Typhoea. The poets have supposed them to possess in Hell the employment of punishing the wicked.

them upon their arrival, embrace them, and treat them like their worthy brethren : they open the gates of Tartarus † to them, and give to the Quarter-masters here the care of appointing to every one of their soldiers the apartments which they deserve.



C H A P. XI.

Who occupies the sixth and last place in Hell. A picture of Envy.

LET us place the Envious here, in the last class of the friends and martyrs of Lucifer. What dreadful torments do not these people suffer while upon earth for to render themselves worthy of him ! Jealous of the least prosperity, of the most middling fortune, of the least success that others have, we see them imitate their infernal mother, whose picture an elegant poet has drawn so hideous, but very true, in the following verses.

Livid

† The very dungeon of Hell, in which, according to the poets, the souls of wicked persons were tormented with all sorts of punishments, according to their crimes.

Livid and meagre were her looks ; her eye
 In foul distorted glances turn'd awry :
 An hoard of gall her inward parts possess'd,
 And spread a greenness o'er her canker'd breast :
 Her teeth were brown with rust, and from her tongue
 In dangling drops the stringy poison hung.
 She never smiles but when the wretched weep ;
 Nor lulls her malice with a moment's sleep.
 Restless in spite ; while, watchful to destroy,
 She pines and sickens at another's joy :
 Foe to herself, distressing and distressed,
 She bears her own tormentor in her breast.

—————Where she steers
 Her baneful course, a mighty blast appears,
 Mildews and blights ; the meadows are defac'd,
 The fields, the flowers, and the whole year laid
 waste :

On mortals next, and peopled towns she falls,
 And breathes a burning plague amongst their walls.

Ovid, b. 2. v. 777.

THIS is truly a picture of the envious, drawn from the life. This is the life which they lead upon earth. These are the excellent and worthy fruits their labours yield. Do they not well deserve then after death to be rewarded with a place in Hell, near to their dreadful mother ?

WE may conclude from all this, that Hell is surely a great blessing, because, as we have proved, the

world in general desire it so passionately, and even subject themselves with pleasure, in hopes of gaining it, to every thing that human nature can undergo most painful; in short, to every thing that she could possibly suffer, to obtain the most supreme happiness.



C H A P. XII.

The excellence of Hell with regard to its good neighbourhood.

AMONGST the great number of reasons which make men prefer the dwelling of Hell to any other whatsoever, I doubt not that one of the most principal is the precious advantage it has of being in a good neighbourhood. In short, there is not in this world any inconvenience, any situation, so disagreeable, as that of being in a bad neighbourhood. It was from that reason, that the Jews, who are the most antient nation at this day subsisting in the world, have reckoned it amongst the curses they bestowed on their enemies, a misfortune, which they look on as one of the greatest that ever came out of Pandora's box †.

Nay,

† An admirable woman, formed by Vulcan. The poets

Nay, so certain, so evident is this truth, that the kingdoms, states, and empires of the world might flatter themselves with an eternal prosperity, was it not for the desolation and destruction which is brought on the greatest part of them, from their having wicked and evil neighbours. A good neighbourhood has such advantages, and carries such satisfaction with it, that it infinitely increases the delight of any dwelling, however delightful in itself. On this account it is, that Cato advises every one who is about to purchase any possession, to take care, above all things, to inform and satisfy himself of the worth and character of those who live around it. Nor was this inestimable advantage unknown or unnoticed by those who lived even long before him: for we read, in ancient history, that Themistocles, that celebrated Athenian general, having put up one of his houses to sale, took great care to give information to

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those

poets say, that she had received some perfection from each of the gods. Jupiter, enraged against Prometheus, who had stolen fire from heaven to animate the man which he had made, sent Pandora down to earth with a fatal box, which Epimetheus, the brother of Prometheus, opened, and immediately flew out from it every kind of disease and misfortune which has ever since tormented the world. There remained only Hope, which was found at the bottom of the fatal box.

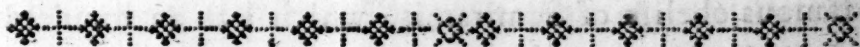
those who had any desire to buy it, by the public cryer, that it was situated in a good neighbourhood.

Now this we can assure you is the case of Hell; and can produce to you, as authorities of the truth of our assertion, a set of people, whose testimony will certainly not be disputed, since they have been looked on as infallible, not only with regard to this point, but in several others. These are the grave and irrefragable doctors of divinity; who have all assured us, with as much boldness and certainty, as if they had themselves seen it, that the frontiers of the infernal empire are inhabited by people of the most quiet, the most pacific dispositions in the world, and the most incapable of breeding any kind of mischief, doing even the smallest injury, or giving the very slightest offence to their neighbours.

AND now, I know you are going eagerly to ask me, which is the delightful country, where so much quiet, so much sweetness reigns? I answer, in a word, it is Purgatory. A country, as it is said, inhabited by children who have died yet unregenerate: by which you may conceive it is the habitation of innocence and candour; perfections, it is much, if we ever meet with here on earth.

THE learned writers, who have given us a description of that country, assure us, it was formerly inhabited, during the space of four thousand years, by pious and sacred persons, who neither were less quiet, nor less innocent. But, that, at the end of that time, they

they quitted this habitation to go to a much better one, where, notwithstanding, they have still remained to keep up a friendly correspondence with the inhabitants of Hell, their former neighbours. The truth of this relation we also further learn, from the account of the wicked rich man we have before mentioned; in which we find that one of the ancient inhabitants of Purgatory, in speaking to him, gives him even the tender name of Son. Nor can we at all doubt, that, in imitation of these sacred persons, their successors, the new inhabitants of Purgatory give also to their neighbours the sweet and tender titles of Papa and Mama, as we behold the little Foundlings do to those who talk to or caress them.



C H A P. XIII.

The unspeakable utility of Hell.

BUT, if the peace and good agreement which is maintained by the inhabitants of Hell with their neighbours increases the worth of the place, it surely has several other properties which no less add to it. One of the first which presents itself to the mind is its usefulness.

THE greatest part of the works of men, particularly those which most excite our admiration, are ra-

ther monuments of their vanity and ostentation, than useful works. Recall to mind those celebrated pyramids of Egypt, of which we hear so much boasting; ask those enormous heaps of stone, placed in the midst of deserts, whose tops seem to reach the very clouds, and for the building which three or four hundred thousand workmen were for scores of years employed; ask them, I say, of what use they are; what purpose they have ever answered? It is a point the ancientest historians have never told, and what the modern ones will never be able to inform us of: should they not then be looked on as ridiculous monuments of the vanity of those who built them? as labours equally useless and expensive?

LET us in the next place cast our eyes upon that famous obelisk of Semiramis, which was an hundred and fifty feet in height, and four and twenty in circumference: it was of one single stone, and that stone had been cut in the mountains of Armenia. Now, how many artists, how many labourers, how many machines, must there have been employed, to cut, to model, to draw this huge mass of stone? How many carriages and horses to drag it even to the river's side, where it was to be embarked? How many floats and barges must be used to transport it from that place to Babylon, where it was to be, and was erected in one of the squares of that large and magnificent city? And for what purpose, pray, was all this immense expence? Only for a moment to amuse the
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the curiosity of passengers : to have the childish pleasure of hearing all the boobies of that age and country cry out with astonishment : “ See, there’s an enormous stone ! ” Would not a good hospital, well-endowed, either for poor or sick, for aged, for orphans, or for invalids ; an hospital, whose foundation would surely not have cost one half of the expence it did to erect this mass of stone, quite useless to the Babylonians, been of a thousand times the advantage to that nation, and done far more honour to Semiramis ?

WHAT more can be said of that other folly, which, notwithstanding the ancients have called it one of the wonders of the world, I mean that Colossal statue of brass, which the Rhodians erected at the mouth of their port ‡, and was of so great a size, that the largest

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vessels

‡ Pliny and Zonarus relate, that it was seventy feet in height : It was the workmanship of Charles of Lendos, and was cast down by an earthquake. These historians say, that there were but few people able to clasp round its thumb ; and that each of its fingers were larger than many whole statues. Its fall discovering some of its cavities, there were found many large stones in them, wherewith the skilful workman had contrived so to poise and counterbalance the weight of the statue, as to render it intirely firm against all the attacks of any storm whatsoever.

vessels could go betwixt its legs, in full sail ; one of which was fixed on each of the two moles which formed the entrance of the harbour. Tell me, for Heaven's sake, of what use could this huge piece of work be to the Rhodians, which must have cost them such vast sums ? None at all : unless they set it up to terrify their children, as the mothers, maids and nurses do at this time, with the stories of giants and witches.

THE same question may also be asked in regard to that famous labyrinth of Crete ; another of the wonders of the world ; or, rather, a wonder of foolishness ; which the poets have left us some pompous descriptions of. A work that must have cost king Minos, by whose orders it was built, vast sums of money. And, after all, for what purpose ? Why truly, to enclose a monster ; which, for the honour of that prince, and still more so for that of his wife, ought to have been strangled at its birth, rather than kept, in this pompous manner, to render their infamy immortal. Here is what Ovid says about it :

Now Minos, landed on the Cretan shore,
Performs his vows to Jove's protecting pow'r.

An

ver. As it could not be erected again, it was broke to pieces, and the metal whereof it was composed, being sent to be melted again, loaded three hundred camels.

An hundred bullocks of the largest breed,
With flowrets crown'd, before his altars bleed ;
Whilst trophies of the vanquish'd, brought from far,
Adorn the palace with the spoils of war.
Mean while the monster of a human beast,
His family's reproach and stain, increas'd.
His double kind the rumour swiftly spread,
And evidenc'd the mother's beastly deed.
When Minos, willing to conceal the shame
That sprung from the reports of tattling fame,
Resolves a dark inclosure to provide,
And, far from sight, the two-form'd creature hide.
Great Dædalus of Athens was the man
That made the draughts, and form'd the wondrous
plan ;
Where rooms within themselves incircled lie,
With various windings to deceive the eye.
As soft Meander's wanton current plays,
Where through the Phrygian fields he loosely strays ;
Backward and forward rolls the dimpled tide,
Seeming at once two diff'rent ways to glide ;
Whilst circling streams their former banks survey,
And waters past succeeding waters see :
Now floating to the sea with downward course,
Now pointing upward to its ancient source :
Such was the work, so intricate the place,
That scarce the workman all its turns could trace :
And Dædalus was puzzled how to find
The secret ways of what himself design'd.

These

These private walls the Minotaur include,
Who twice was glutted with Athenian blood.

Ovid, b. 8. v. 152.

Now, will you not agree with me, that he must have been worse than a fool to cause so magnificent an edifice as this to be built, only to enclose a monster, for which the most frightful prison, the darkest and most loathsome dungeon had been too good? In short, if Minos, who, in other respects, was really a very good king, had never been guilty of any other folly in his whole life but this, it must certainly have been more than sufficient to have entitled him to a place in the infernal regions.

FROM all these premises then we may conclude, that the most part of those things, which we are apt the most to admire, are very often nothing else but mere superfluous works.

BUT this cannot be said of Hell: for, besides that he by whom it was founded can make nothing useless, this is, perhaps, of all his works, the one which is of the greatest advantage to the world. In short, its being ordained to serve as a dungeon for the impious and wicked, who there are to experience, for ever, the severity and rigour of his divine justice, is but the smaller part of its distinction: it serves also to inspire and keep up piety in the world. You must know, and cannot avoid observing every day with your own eyes, the corruption of the world, at
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this time, to be arrived at so high a pitch, that although we have almost constantly before our faces prisons, gibbets, scaffolds, pillories, and a thousand other instruments of judicial punishment, yet all these do not prevent the daily, the hourly commission of the crimes which deserve these chastisements; and as there would be no longer any safety upon the earth, if these scare-crow employments, which justice has set up to keep the wicked within bounds were abolished; so, if you were to deprive men of the dread which they have, and ought to have, of Hell, they would become the fiercest of all savages; and every man would be obliged to follow the example of that monarch, who was called the Iron Prince, from never putting off his suit of armour, which was of that metal: for, without some defence of that kind, it would be quite impossible to stir out of doors, or even shew our heads out of a window, for fear of being shot by some wretch: if therefore we perceive still some small remains of probity or virtue, of piety or humanity, in the world, it is to Hell, and the salutary fear which it inspires, we are obliged for it. For, as Horace says,

The dread of punishment keeps villains honest.

NAY, I will say still more, and advance a truth, which, however incontestible, may perhaps appear surprising, nay, even scarcely be believed with some,
and

and that is, that this fear makes a more lively impression on the hearts of men than either the charms of virtue, or the great rewards themselves promised to those who practise it, commonly do. It has been said, that the fear of correction keeps slaves to their duty; but we are, in this respect, an hundred times worse than slaves, mere asses, who cannot be drove onwards in the road of virtue, without being spurred up continually with the horrors of those infernal punishments, which we cannot escape, if we stray from it. Since Hell then is productive of so much good, can we, without injustice, or even without ingratitude, refuse to it the praises which are its due? It not this praise a duty laid upon us, and which we deserve punishment for any failure in?

It is related of the emperor Charles V. who was no less valuable for his love of justice, than for the vast number of his famous achievements, that one day going by a gallows, he saluted it, by pulling off his hat; and bowing respectfully, he spoke to it in these words, "O noble justice, all hail!" And this he did from a full persuasion, that the very sight would debar the wicked from the commission of their crimes. Now, if this single reason was sufficient to induce so great an emperor to treat that tool of ignominy with so much respect, what veneration should we not conceive for Hell, which, besides its being the great tribunal of God's justice upon the wicked after death, is, during life, one of the most powerful
spurs

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spurs for men, to excite them to the practice of virtue? Should we not, every time we hear its name mentioned, every time that we think on it, every time any image of it is presented to our view, should we not, I say, after the example of that great emperor, take off our hats respectfully, and pay it every kind of honour possible? Let us, with regard to this, imitate those well bred children, whom their preceptors teach to kiss the rod wherewith they have been chastised, as being the instrument of their amendment. Let us in like manner, kiss the images of Hell, and tenderly embrace all those who tell us of it, since it is in this world the principal and source of ours.

THERE is no one (except the greatest libertine) but must admire the wise establishment which the wealthy and famous city of Amsterdam has made of an house of correction, which, in their language, they call Beeter-Huys: a house almost wonderful, and which is daily working the most extraordinary miracles. In short, however debauched, however wicked, however abandoned, are the persons put into it, scarcely have they spent a few months in it, but they are found to throw up all their extravagancies, and become almost so many Cato's. Nay, why should I say those who are in it? Even the very smell of this improving house, spreads such a healthful odour through the public, that sometimes it has been found sufficient for the reclaiming of a youth just entering

tering on the first stages of immorality, only to name it to him: a wonderful effect, without doubt; but which is nothing in comparison with that which should be wrought on us only by the name of Hell, which is a more perfect Beeter-Huys: wherefore Solomon has said to us, "My son, in all that thou doest, have Hell before thine eyes, and thou shalt not sin."



C H A P. XIV.

Of the surprising wonders which are to be seen in Hell.

WE have as yet only reached the entrance of the outside of this dismal abode, and viewed the objects within it only at a distance; let us therefore advance a little nearer, and survey the interior part of it, to see what passes there, and what is to be met with most remarkable.

AT the first step we take, we shall be obliged to confess, that he who has created Hell, has also assembled in it such a number of wonders, as are not to be met with throughout the whole world, and which it is quite impossible for man to imitate. Although they have employed themselves through a long series of ages to compose all sorts of fire-works; nay, tho',
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in these our days, we have brought that art to a degree of perfection which appears admirable to us; yet, what are all these artificial fires in comparison with that of Hell? Boast as we will, with all the exaggerations possible, the violence and fury of the flames of Etna, Hecla, Vesuvius, and all the other burning mountains through the universe; say what we please of fires kindled and supported in furnaces and forges: not to mention, that the violence and vivacity of their heat cannot be carried beyond a certain degree, I need but ask, if there has ever yet, or ever will be, found, a fire so last, even for many days, without the application of fresh fuel?

WITHOUT doubt, you will answer me, the thing is impossible; that no artificer, philosopher, or chymist, however skilful, has ever yet discovered, or ever can discover, such a secret. All this I know as well as you, and even can inform you, that an attempt to find it would be to no purpose. And yet this secret, which all the industry, and all the sagacity of human understanding, which even Nature, all surprising as she is throughout her works, not only never could, but never will be able to produce, is but the very least of all those wonders which you see as soon as you enter the gates of Hell. Such is that fire which has from its creation ever burnt there, and shall burn for ever, without fresh fuel. This is amongst those wonders we never can admire enough; but

but it is not the only one, for this miraculous fire affords us many others, which are as wonderful.

THE fire we have on earth, altho' it is but a very imperfect image of that in Hell, yet it destroys, dissolves, consumes, and turns to ashes whatever it exercises its active power upon. Trees, forests, houses, towns, it makes the objects of its ravage, and devours and consumes them all. Nothing like this in the infernal fire : for though it is a thousand times hotter, and more furious, than all those of the world put together, or even than imagination's self can paint, yet neither its heat nor fury can reach to any thing but souls ; which it burns without consuming them, and which it shall still burn eternally : nor can they ever pass these limits which have been prescribed them.

Now this is so real a fact, and so incontestable, that tho' the place the Romish church calls Purgatory, in which they say souls remain till they have expunged the stains which they have ever borne ; although, I say, this Purgatory is separated from Hell, according to some of the writers of that communion, only by a spider's web, or, according to others, with walls of paper, which form the boundaries and roof of it, yet do the souls which are inclosed in it remain in perfect security. They apprehend not that the devouring flames which are felt in their neighbourhood will consume the slender thin partition that separates them from it. Nor do they fear in the least that
their

their insupportable heat should reach to them; in short, they are as easy on this point, as if this slight division, which in appearance is most combustible, had been dipped in the venom of Salamanders §, which might have power to extinguish all the heat. In this particular, the infernal flames may be compared to those wandering lights which we often see in the summer, flying about on the sea and land, and which our philosophers call *Corpo Santo*, and mariners distinguish by the name of *Saint Helmo*, which often settle on the skins of animals; on the cloaths and bodies of travellers; on the masts, sails, cordage, and sides of ships: and there burn out without doing the least harm. So it is with regard to the souls in Purgatory, which, however surrounded, and as it were enveloped, with the devouring flames of Hell, are not on that account at all the hotter: a wonder, in which Heaven makes her justice most conspicuous; which ought to do, and consequently does place a
great

§ An insect of the lizard kind, whereof not only the bite, but the very spittle, is mortal. Its venom is of so cold a nature, that it differs very little in its effect from that of the aconite. From the writings of the ancients, with respect to it, it was for a long time thought, that this animal lived in fire. The occasion of this opinion has certainly been its throwing out a liquid from its body of so cold a nature as to put out a fire, if not very violent.

great odds between the torments destined for the punishment of crimes, and those which only serve to expiate such weaknesses as are inseparable from human nature.

ANOTHER quality of our terrestrial fire is, that it carries along with it a certain splendor, greater or less, in proportion to its size and vivacity. This light, this brilliancy, will even shew itself in the most trifling sparks, in the smallest particles of this element. But this is not the case with the flames of Hell, how lively, how devouring soever they may be. They are a gloomy, black, and dismal fire, which cast not the least light. Wherefore, our holy writings often name Hell The place of darkness, and Lucifer the Prince of darkness. This remark shews us a singularity between the blessed and the damned, which carries with it something surprising in respect to both. In short, the former in Heaven (at least as they have been represented to us) are circled round with a resplendent and enlightened flame, which has been called a Glory, but which neither burns them nor consumes them; whilst the latter, by the just reverse of this, though in the midst of flames, which are continually devouring them, enjoy not the least spark of any light, as Saint Gregory assures us, who saw, and who has left us many very fine visions on that head.

LASTLY, another quality of our fire is, to give heat to all those who come near it. Whilst, on the contrary,

contrary, that of Hell, even while it burns the damned, produces on them an effect directly opposite; and causes them sometimes to experience so severe a cold as often makes them shudder, and gnash their teeth together, like persons in the cold fit of an ague, or the inhabitants of the frozen regions of the north. All these truths, which are indeed attested to us in the holy writings, have also been repeated by that great and celebrated African Doctor, whom the Romish church has placed amongst the number of her saints and fathers, and looks upon as one of her oracles. “The Almighty,” says he, “foreseeing what
 “would happen, created at the beginning of the
 “world the fire of Hell very different from ours, in
 “that, being once kindled, it never shall go out.
 “There is no need that men, or angels, or the de-
 “vils themselves, should stir it up, or add fresh wood,
 “or any other combustible, to keep it up. It burns
 “without consuming, or casting the smallest light :
 “in short, it is wonderful, and worthy of the wrath
 “of God, who kindled it for to exercise and satisfy
 “his justice.” But let us continue to run over all the other miracles of this abode.



C H A P. XV.

The impossibility of getting out of Hell.

THE famous labyrinth in the island of Crete is much spoken of in ancient history, which we not long since gave you some idea of from the description left us by one of the most elegant poets of antiquity. It was, as we have seen, a large and magnificent building, constructed in such a manner, that when a person once entered it, there was no manner of difficulty in the going thro' every part of it. But if he wanted to get out of it, and was for that purpose desirous of re-treading his steps again, instead of being able to get to the door he came in at, he only wandered about more and more, deceived by the near resemblance of the windings, avenues, and buildings, so that it was not possible for him ever to find again the way he came in. So it is with the infernal habitation. Nothing is easier than to get into it. An hundred and an hundred gates, always open, are ready at all seasons to receive whoever present themselves. Without having any need for a guide, you may run through every nook and corner of it without any obstacle; but if the persons once got in should desire to get out again, as often happens, it

it proves a real labyrinth to them, from which it is impossible to escape. For, as the prince of Latin poets says,

Smooth lies the road to Pluto's gloomy shade,
And Hell's black gates for ever stand display'd;
But 'tis a long unconquerable pain
To climb to these ethereal realms again.

Virg. *Æneid*, Lib. 4.

To no purpose may we make all imaginary attempts for that; in vain tread over all our steps again. The more we advance, the more we go astray: in vain try to mark vestiges of those who have gone before us in this vast habitation. Like the road to the lion's den in the fable, we see the footsteps of those who have come in, but not a single one of any person, who ever has got out again. There shall you not meet one charitable soul to put you on your way; no mistress, no Ariadne * procuring for her Theseus the means of getting out of this dark dwelling. Not Lucifer himself, though you should promise him to

E

sacrifice

* A daughter of Minos, king of Crete, who, falling in love with Theseus, gave him a clue of thread, by the means of which, he found his way out of the labyrinth, after having killed the Minotaur. In return, he carried off this princess, whom he afterwards abandoned in the island of Naxos.

sacrifice every day three hundred bulls, would lend you even the least of his imps to assist you to get out.

IN vain may it be alledged, to weaken this truth, that Hercules found means to get out of this gloomy place, and even carry Cerberus along with him ; that Æneas, with the assistance of the golden branch, and led by the old Cumæan sybil, took the same journey to see his father. That Orpheus made his way to it whilst living, to go and seek his dear and fair Euridice †, who was restored to him, thanks to the charms of his voice, and the sweet harmony of his lyre ; a favour which, however, his violent excess of love occasioned him to reap no benefit from. To this I answer, that all the world now know, that these pretended miracles are nothing but fables, with which the poets for two thousand years amused mankind ; and which for a long time past have had no other use amongst us, but to amuse the lads in schools and colleges.

IT

† The ancient poets have said, that he was the son of Apollo : that the rivers ceased to run ; trees and rocks were animated to go to listen to him ; and the wildest animals became tame at the sound of his voice. His grief for the losing his wife the second time, made him grow an enemy to all women, which exasperated those of Thrace where he lived, to such a rage against him, that they tore him to pieces.

It is true, that it has also been related (for at no period of the world have there been wanting tale-makers and enthusiasts) that a certain emperor & a very good man, and a certain woman, whom they have named Falconilla, although they both died in paganism, did, after having continued some time with Lucifer, obtain permission to leave his kingdom at the intercession of a certain saint, and to go, as it is said, into the celestial glory. It is also true that according to the belief of the church of Rome, not only the popes, cardinals, archbishops and bishops, but also every little priest or monk, boasts of the right of releasing as many souls as he chuses out of Purgatory, which, as we have shewn, is the antichamber of Hell; an antichamber, which, by the account they give of

E 2

it,

& M. Ulpian Trajanus, one of the best princes that the Roman empire ever had. He succeeded Nerva, reigned twenty years, and died lamented by the whole empire. It is said, that St. Gregory the pope, who lived above four hundred and fifty years after the death of the emperor, seeing one day a statue, which represented him, alighting from on horseback, although in very great haste to depart on a military expedition, to do justice to a woman who demanded it of him, was so affected with this act of equity, that he begged of God to release the soul of this prince out of Hell; which was granted him, but upon condition, that he should make no more such requests.

it, must have two doors, one, thro' which they bring out those blessed souls which they think fit to send up to Heaven; and another, at which they send in the new comers, who are to occupy the vacant places. But as the other sects of the christian religion adopt not this doctrine of transmigration, but, on the contrary, look on it as a fable, invented only to put money into the pockets of those who urge its belief, this opinion, whether true or false, will not in the least weaken that general law, established against all the inhabitants of Hell, and which condemns them to remain there for ever. The only exception which has been ever made to the law was, according to the opinion of every christian, in favour of our blessed Redeemer, who, like another Dædalus, is the only one who has ever been able to get out from this labyrinth, wherefrom he returned upon this earth, where he dwelt forty days longer, at the expiration of which, cleaving, like an eagle, the immense spaces of the air, ascended on the wings of his immortality, to that heavenly abode, which he had not quitted but to perform the great master-work of our redemption. This is the only instance; and had you as many eyes as Argus † had formerly, and those a thousand times redoubled,

† Son of Acastor. The poets have given him an hundred eyes, ninety-eight of which were always open,

redoubled, I defy you to find any body who ever did the like.



C H A P. XVI.

Of the extent of Hell.

EVERY person, who has had the curiosity to travel to Japan, tell us, that the prisons in that country are so little, and so very narrow, that those who are put into them have hardly room to move. This is, undoubtedly, a terrible inconvenience: but there is no such to be found in Hell; let us, on this point, only refer to the authority of one of our most famous theologists, a writer so well versed in these matters, that it would be great injustice in Lucifer, was he not to honour him with the title of Geographer

E 3

grapher

en, whilst the others successively were closed in sleep. He was chosen by Juno to watch Io, whom Jupiter was in love with, and had transformed into a cow, to preserve her from the jealousy of that goddess. Mercury made him fall asleep by the sound of his pipe, and killed him by Jupiter's command. Juno, to reward the fidelity of his spy, changed him into a peacock, whose circular spots of gold, green and blue, spread in the tail, represented these hundred eyes.

grapher of Hell *. From the most accurate mensuration and survey that he has made of that place, its extent must be at least five miles square.

It is not improbable, that at first view this space will appear to you not large enough to contain the vast number of its inhabitants ; but a moment's reflexion will certainly set you right, and make you to confess that it is not only enough, but much more than sufficient for to hold even millions of millions of souls, when you shall know that a hundred of them, and more, do not fill up a hundred part of the space which one single body does here on earth. You may perhaps, besides, have heard of, nor is it impossible, that you have seen, at Rome, those famous theatres and amphitheatres, such as that of M. Scaurus, which, according to Pliny's account, contained fourscore thousand spectators ; that of Vespasian, which held above an hundred thousand, with other lesser ones, as those of Pompey and Marcellus, and that of Fidenæ, whose fall was so fatal to those who came to see the games which were there represented †. From a comparative
view

* Drexelius.

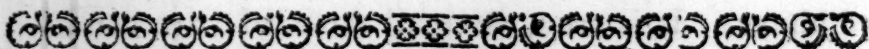
† There perished twenty thousand people by this accident, who had come from Rome and other neighbouring places : it happened by the fall of the scaffolding, which not being sufficiently strong, broke down under the weighty multitude of the spectators.

view of the size of these edifices, and that which this learned and profound theologian has given us of Hell, we may be able to form some kind of judgment, how many millions of souls the latter may contain.

FOR my part, when I reflect that Hell, since its creation, has never lost one of its subjects, who have already gone thither; that it is still receiving fresh multitudes every day; and that it will still continue to receive such to the very period of the entire extinction of the human race (than which nothing at present seems more distant); it appears evident to me that its least extent must be full what I have mentioned above. It is true, were all those who are confined there to take up as much room as Tityus, to whom Virgil has given a space of nine acres of ground, over which he tells us that enormous giant's body reached, in that case Hell, even with the space we have given it, would still be a million of times too little, and its inhabitants unable to move, any more than the saints in Heaven would be, if that place was full of nothing but St. Christophers. But as it is well known, that both these gigantic personages are equally fabulous, we cannot draw the least conclusion with respect to the point in hand, from any thing that we are told about them.

LET us conclude from all this, that Hell is full as spacious as it ought be; not only that its inhabitants (whose number is at every instant of the day and night increasing) may be entirely at ease therein,

but also that whatever legions of new subjects may arrive, there may be still sufficient room for those who shall come after. This too is evident from our not seeing any one amongst the numbers who have taken this journey turned back for want of lodgings. Nay, more, we never find any person, though just leaving this world, entertain the least uneasiness on that head, so fully satisfied are they all of getting apartments; which must certainly be no small advantage to those who are, and have been their whole lives, averse to the least trouble.



C H A P. XVII.

Hell very well peopled: and for what reason.

ANother no less considerable advantage, and which probably contributes no less to attract that great multitude of inhabitants which are to be found there, is its air. The ancient geographers, as well as historians, imagined, and even told us, for want of experience, in their writings, that those countries which are situated in the equator, or under the equinoctial line, were uninhabited, and even uninhabitable. The reason they gave for it was, that those countries being always exposed to the burning rays of the sun, it was quite impossible for men

to

to bear such excessive heat : on which account they gave those climates the name of the Torrid or Scorching Zone, and have represented them to us as countries uncultivated and uninhabited, Nature not being able, according to them, to form any productions but what the great heat of the sun would instantly consume and devour.

SUCH was formerly the ignorance of those good people, and such would ours, even at present, be, had not navigation and commerce taught us that this Torrid Zone is not only a habitable country, but also very well inhabited, and extremely fertile, as it is very easy to be proved, by the accounts we gather from such of our Europeans as are going thither every day, and many of whom are often found to settle in those countries, and fix there their own habitation and that of their families. It is also known, beyond all manner of doubt, by the accounts we are constantly receiving from thence, that these people enjoy there a very good state of health ; that they live as long as we do in these countries ; and that they are very little troubled with sickness, which must certainly proceed from the dryness and purity of the air ; for good air will give good health. Now the air of Hell being still much hotter than that of the Torrid Zone, and, consequently much dryer and purer, it necessarily follows, that the inhabitants of the former must enjoy infinitely a better state of health than those of the latter.

MOREOVER, as we observe, that here on earth the temperature of the air is not in every place alike, but varies according to the different climates, so is it also with respect to that of hell. If there are certain places wherein it is prodigiously hot, and to which we may, with great propriety, give the name of the Torrid Zone, there are others again where you may breathe a much more temperate air ; a circumstance which must be very convenient to its inhabitants : for by this means, if they are too cold, they have no more to do but to go into the quarter of the Torrid Zone, where they will find heat more than sufficient. Are they too hot, let them, to cool themselves, take a turn to those other parts, where, as I have said above, they sometimes feel a cold as sharp and piercing as any to be met with in the most distant countries of our Frigid Zone.

IN short, the most convincing proof of the goodness and purity of the air which is breathed in hell, is the surprizing effect which it produces on the inhabitants. It is a constant observation on earth, that the countries in which the air is driest, the purest, and the most respirable, are also those whose inhabitants are the most healthful, the most robust, and live the longest. Yet, however free from sickness we may continue, however perfect the health we may enjoy, how long soever the life bestowed on us may last, though even it sometimes stretches to an hundred years, nay, sometimes, beyond it, yet there is

no climate so healthful, no air so pure, as to bestow immortality on those who live in it. An advantage, no doubt, truly wonderful, and which is peculiar to that which is breathed in hell. This air is so pure, that all the drugs, all the medicines, on earth, tho' they could be, compounded even of the quintessence of that so inestimable philosopher's stone, which has been sought for so many ages, is still, and will, for many ages more, be sought for, could produce effects, that can, in any degree, come near to it. Those who breathe this air, are no longer subject to any infirmities, to any diseases, nor even to death itself. And from whence does this proceed? Why, from that purity and clearness in it, that dries up and consumes all the peccant and vicious humours, which here on earth cause all those changes.



C H A P. XVIII.

Of the pleasures and recreations to be met with in Hell.

THERE are a greater variety of pleasures and diversions here, than there is to be met with in any other place. Are you fond of eating and of good cheer? You have but to pay a visit to Tanta-

lus †, who will take it extremely well of you, and receive a very sensible pleasure from your favouring him with your company : you will even do him a very great piece of service, by relieving him from some part of the embarrassment which he continually finds himself incumbered with.

ARE you thirsty ? The Styx, the Cocytus, and Phlegethon † offer their waves to you ; of which you may drink your fill. Do you love to do nothing, a very favourite passion with many people in the world ?

Go

† A king of Phrygia and Paphlagonia. The poets tell us, that one day having invited Jupiter, and the rest of the gods to his table, in order to put their divinity and omniscience to a trial, he caused his son Pelops to be killed, and served up amongst the other dainties. The gods however were not deceived ; but knowing this execrable murder, Jupiter collected together the limbs of Pelops, and brought him to life. As to Tantalus, as a punishment for his abominable crime, he was condemned to Hell, to be tormented with a perpetual hunger and thirst, yet always in sight, and even within reach of the greatest dainties, which however fled from him the instant he attempted to touch them.

† The three rivers of Hell. The two first are full of muddy, stinking, and pestilential waters ; the last, instead of water, flows with torrents of fire, into which the souls of criminals are said to be plunged.

Go but to Theseus §, who has been condemned to continue eternally unemployed, and he will readily resign his seat to you.

IN short, if you are fond of idleness, you cannot come to any place more suited to your taste than to this kingdom, where you will absolutely find there is nothing to do. There is nobody knows what it is to till the ground, to dig ditches, or raise dams. As there are, in this country, no woods or forests, and as, besides, there is no cold, there is, consequently, no occasion for felling, lopping, or cutting down trees, to furnish firing. As the inhabitants are supported and maintained there wholly at free cost, there is, consequently, no need of sowing, plowing, harrowing, reaping, or gathering in any sort of grain. As they have no want, either of gold or silver, of cloaths or furniture, of instruments or tools for labour, they consequently have no business with exploring of mines, (although there are many, and those extremely rich, in this country,) nor with the carrying on any kind of manufactures. As learning is
no

§ He was son of Egeus king of Athens. The fabulous history of him is, that he and his friend Pirithous descending into Hell with a design to have carried away Proserpine, their plot was discovered; on which Pirithous was given to Cerberus, who tore him to pieces, and Theseus was condemned to sit still to all eternity.

no longer necessary to them, there are no schools or universities there, and consequently, the holidays last with them the whole year round, which must be infinitely agreeable to young people, who, for the most part, are naturally lazy. In short, as there is no need of any one thing in this habitation, the inhabitants, consequently, have nothing to do, which is what many people here on earth look upon as the greatest happiness they can enjoy.

PERHAPS, in opposition to the truth of this assertion, than which, however, nothing can be truer, you will bring the authority of Lucian †, who has written

† One of the most famous wits, not only of the age he lived in, but also of all antiquity. He was born at Samosatis, and lived ninety years, to the reign of Marcus Aurelius, by whom he was sent as governor into Egypt. He arrived to this exalted station entirely through his merit, and that wit which we see shine through all his writings, in which there is to be found the most judicious mixture of the useful and the entertaining, of instruction and of satire, of erudition and of eloquence. There runs through them an almost continual vein of raillery on the Pagan theology, and a very keen satire on the conduct of the philosophers; interspersed with many great examples of virtue, and a most hearty contempt for vice, on which he throws a degree of ridicule which renders it really hateful.

ten to the contrary. I know it as well as you do; nay, so far from endeavouring to weaken the force of your argument, I shall, myself, in order to give it its full strength, quote in this place the very words, which he, on that occasion, puts into the mouth of Menippus, who is supposed to be conversing, after his pretended return from Hell, with Philonides.

“ YOU would laugh very heartily, says he to his
 “ friend, was you but to see our high-headed gentry,
 “ who did so many glorious actions here on earth,
 “ put to their trumps how to get their bread; and
 “ constrained, for the sake of earning a bare subsist-
 “ ence, to take up, perhaps, the trade of a fishmon-
 “ ger, or, as some of them do, set up for schoolma-
 “ ster, and teaching the grammar and spelling-book
 “ to a parcel of young boobies, who do nothing but
 “ make mouths at them, or kick and buffet them a-
 “ bout like foot-balls. For my part, I thought I
 “ should have split my sides, at observing Philip,
 “ that famous king of Macedon, cobbling up a parcel
 “ of old shoes in a corner; and others, no less glo-
 “ rious, or less celebrated, such as Darius, Xerxes,
 “ and Polycrates, standing at the corners of the streets,
 “ and begging halfpence.”

BUT who is there that, in the reading this, does not plainly perceive, that this ingenious writer, in the passage we have quoted, has given his sarcastic and sprightly humour its full career; and that what he says here, is no more to be considered as a reality than

than those other adventures, which he relates to have happened to him in Theffaly, when he was metamorphosed into an afs.

YET let it not be here imagined, that I pretend absolutely to fay, there is nothing at all done in Hell. So far from it, that I know very well there are people there who are continually labouring, because it would be the greateft punishment to them to be idle. I know, for instance, that Sisyphus, for the sake of passing away the time, diverts himself with rolling a large mass of a rock up to the summit of a very high mountain, in order to have the pleasure afterwards of seeing it roll again from top to bottom, a thousand times quicker than it went up. I know also, that the Danaides †, for the pleasure of a little prattle and laughter amongst themselves, divert themselves with drawing water out of a deep well, and then pouring it into a very large tub with the bottom

† They were fifty in number, all daughters of Danaus, king of Argos. They were all married in the same day to the fifty sons of Egyptus, the brother of Danaus. These cruel women, by the command of their father, who was afraid he should be dethroned by some one of his sons-in-law, all of them, excepting Hypemnestra, massacred their husbands on their wedding night. For the expiation of which crime, the poets have condemned them in Hell to the punishment here related.

tom out, which they know very well they never will be able to fill. But what does this signify? it is an amusement to them; and, as they cannot bear the thoughts of idleness, which is the mother of all evil, especially amongst the fair sex, they chuse rather to employ themselves in a useless labour than do nothing at all. At least it gives them this pleasure, that it makes them laugh like fools, and chatter like so many magpies. Now, so far are these kinds of diversions from being prohibited in Hell, that, on the contrary, they are freely permitted to all who chuse to take them. Every one to his liking.

It is also from the same love of diversions, that each person pursues in that place those inclinations, whereby he had been swayed, or had signalized himself, here on earth. For instance:

Some wrestle on the sands, and some in play,
 And games heroic, pass the hours away.
 These raise the song divine, and those advance
 In measur'd steps to form the solemn dance:
 There Orpheus, graceful in his long attire,
 In seven divisions strikes the sounding lyre;
 Across the chords the quivering quill he flings,
 Or with his flying fingers sweeps the strings.
 Here Teucer's ancient race the prince surveys;
 The race of heroes born in happier days:
 Ilus, Assaracus, in arms rever'd,
 And Troy's great founder Dardanus appear'd.

Before

Before him stalk'd the tall majestic train,
 And pitch'd their idle lances in the plain.
 Their arms and airy chariots he beheld ;
 The steeds, unharness'd, graz'd the flowing field :
 Those pleasing cares the heroes felt, alive,
 For chariots, arms and steeds, in death survive.
 Some on the verdant plains were stretch'd along ;
 (Sweet to the ear their tuneful Pæans rung)
 Others beneath a laurel grove were laid,
 And, joyful, feasted in the fragrant shade.

Virg. *Æneid*, Lib. 6.

IN short, as music is the delight of more than three parts out of four of mankind upon earth, Hell is also furnished with a vast number of excellent musicians, who alternately entertain the inhabitants with all sorts of operas and concerts, both vocal and instrumental, performed by the best of the Italian eunuchs, and the most famous voices of Rome, Naples, Venice, Paris, Vienna, and every other part of the universe. There are the different pieces executed in all languages and in all sorts of tastes, for the universal satisfaction of the audience. Those who are of the antique taste, there hear with admiration the gentle flute of Marfyas †; are enchanted with the thorough-bass

† A Phrygian, who first introduced the custom of setting to music the hymns of the gods, as he was
 excellent

bass of Stentor ; and delighted with the notes of Mifurus's ‡ trumpet. In short, as the difference of tastes in music is infinitely varied, there are in this place an almost innumerable band of musicians of all nations, and of all countries of the world, to please them all. For, although one might think that the most part of these people would have found it more suitable to their affairs to have taken the road to Heaven, where we are told there will be perpetual music ; yet, either through caprice or libertinism, they have always chosen to seek the way to the infernal abodes, where Lord Lucifer has constantly found them employed amongst his musicians.

ANO-

excellent on the flute. Cybele attached him to her service : he followed her for a long time through her travels : at length came home with her to Nysa, where Bacchus reigned. He presumed to dispute the prize of music with Apollo, who, on winning it, as a punishment for his rashness, caused him to be tied to a tree, and flayed alive.

‡ The son of Æolus, god of the winds. After the death of Hector, whose service he had been in, he entered into the retinue of Æneas, when he set out for Italy. He excelled in playing on the trumpet ; which made him so extremely proud, that he even defied the Tritons at that exercise ; but he was punished for this rashness by a Triton, who, in revenge, pulled him into the sea, and drowned him.

ANOTHER pleasure, which is no less delicious, more especially in hot countries, is that of baths and stoves. Any person who knows ever so little, must have been informed, that the Romans, in the times of their greatest luxury, and when they entered the most into a refinement on pleasures, were very nice in regard to this. Besides the public baths, which were very numerous in their capital, there was scarcely any person of tolerable distinction, but had one in his house, or at his country-seat.

IT is well known to what an height of magnificence their emperors carried their delicacy in this particular; nay, we even still see, by the ruins that remain of them, how beautiful were the edifices which they erected for this use, and to which they gave the name of *Thermæ*. This sensual delicacy, which they had brought with them from the eastern countries, which their conquests had over-run, is even to this time, very greatly in custom in those countries, where the Turks, Persians, and in general all the Indians, have made it one of the duties of their religion, which they take great care not to fail in, more perhaps through sensuality than devotion.

To say, then, that in a country so hot as Hell, there are no stoves or baths, would not only be to advance a thing contrary to probability, but even diametrically opposite to the belief of the church of Rome, which has most firmly established these stoves under the name of Purgatory (a word which signifies
the

THE PRAISE OF HELL. 109

the same thing) in which the souls of persons of distinction are washed, rubbed down, stoved, purified, and purged, till they no longer retain any of those spots which they brought with them out of this world. For as a learned and elegant poet, who wrote two thousand years ago, has said,

Ev'n when the body is to death resign'd,
Some old inherent spots are left behind;
A fullying tincture of corporeal stains,
Deep in the substance of the soul remains.
Thus are her splendours dimm'd, and crust'd o'er,
With those dark vices that she knew before.
For this the souls a various penance pay
To purge the taint of former crimes away:
Some in the sweeping breezes are refin'd,
And hung on high to whiten in the wind;
Some cleanse their stains beneath the gushing streams,
And some rise glorious from the searching flames.
Though all must suffer; and, those suff'rings past,
The clouded minds are purify'd at last.
But when the circling seasons, as they roll,
Have cleans'd the dross long gather'd round the soul;
When the celestial fire, divinely bright,
Breaks forth, victorious, in her native light;
Then we, the chosen few, Elysium gain,
And here expatiate on the blissful plain.

Virg. *Æneid*, Lib. 6.

Now

Now if the souls of good people need all this purification, to be free from those few stains which they have contracted, how much greater need is there to erect baths and stoves for those of the wicked, who have far deeper spots to wash away? Consequently there are all kinds of them in this country, according to the different stains they have received here above.

BUT, methinks, we have now gone to a sufficient extent as to the origin, situation, limits, qualities, advantages, prerogatives, and pleasures of Hell; let us therefore pass to its inhabitants, and enter into some kind of detail with regard to them, which shall be neither less curious nor less instructive. This shall be the subject and matter of the second part of this work.

THE



THE
P R A I S E
O F
H E L L.

P A R T S E C O N D.

C H A P. I.

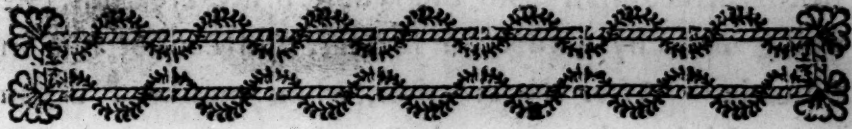
*Men are born for the pleasures of society. Those in
Hell very numerous and entertaining.*

LET the country be ever so agreeable, and
L embellished with all the beauties of art and
nature, yet, as man is born for society,
without variety of company, all those delights will
be totally insipid, if not intolerably tiresome. This
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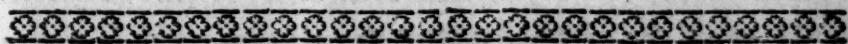
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distinguishes man from the whole brute creation, he being made by nature for society, and cannot live in solitude. After the creation, when mankind began to multiply, they formed themselves into societies, built towns and cities, and commerce has since united them in a firmer union with one another. Therefore those cities and towns which are most populous have always been most universally preferred, as having most company, and consequently a greater number of persons of genius and merit. In such places those of fortune generally reside, who indulge themselves in every thing sumptuous, delicate and charming. The women study every art to make themselves more agreeable to the men; and, by this means, the men are more polite and gentle. Every thing tends to raise an emulation who shall most excel in all the liberal arts, and social endearments. This occasions the prodigious resort of all sorts of people to London, Paris, Vienna, Madrid, Amsterdam, Stockholm, Copenhagen, and Petersburg.

BUT if these places have ever so great a resort, can it deserve to be put in parallel with the unaccountable multitude which are continually coming and going into the infernal regions? On whatever side you cast your eyes, or whatever way you may go, whether to right or left, before or behind, below or above, you will meet with nothing but numbers of boys, girls, husbands, wives, gallants, and mistresses, of all kinds, sent from every country of
the

the world. Turks, Tartars, Chinese, Ethiopians, Muscovites, and Persians; Germans, English, Portuguese, French, Italians, Spaniards, and Dutch; Europeans, Americans, Africans, and Asiatics, all flock to this grand rendezvous. You will not only have the pleasure of seeing all these people coming and going, but you may converse, and make acquaintance; and even, if you chuse, enter into closer ties of friendship with them.



C H A P. II.

No distinction with regard to pre-eminence in Hell, a perfect equality being maintained even with those who had the highest ranks and titles.

IN this agreeable dwelling you may address the greatest personages, as well of the ancient as of the modern ages, without ceremony, or useless compliments. No respect is required in the approaching of kings or queens, princes or princesses, emperors or empresses, sultans or sultanas. Stript here of that ridiculous pride which makes them inaccessible, and almost unseen, by their subjects upon earth; abandoned by that idle multitude of courtiers, who suffer not any of those who have need of their assistance to approach them; divested, in short, of all that pomp

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which

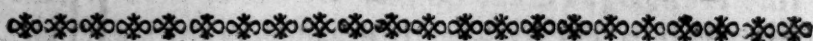
which made them be looked upon as gods on earth, you may see them in their turn in Hell addressing Lucifer with all the deceit, flattery and servility, which was so amply thrown away upon them when living. There you have the pleasure of making observations upon their conduct at your ease, of freely conversing with them, and even living as equal companions with them.

HERE you may have the same familiarity and intercourse with those famous founders of the ancient empires of the world, whom men have had the foolishness to adore as deities since their death; as a Nimrod, a Ninus, a Belus, an Alexander, a Romulus, a Julius Cæsar, an Augustus, an Ottoman, a second Mahomet ‡, and several others, who have been, and are still, the admiration of mankind ¶.

‡ Surnamed, by the Turks, Mahomet the Great, as well to distinguish him from their prophet, as on account of his great achievements. This sultan was the terror of Europe in the fifteenth century, and the most happy of all the Infidel monarchs. Having resolved to make war with the Greek emperors, he attacked them in their capital Constantinople, which he took on the twenty-ninth of May, 1453, destroyed all their part of the empire which remained in the East, and that of Trebifond, and conquered twelve other kingdoms. He carried his conquests
into

into Hungary, Persia, Bosnia, Wallacia, Transylvania, and Albania. He was greatly dreaded by the Venetians, and made all Peloponnesus tremble under the superiority of his arms. He over-ran Carinthia, Styria, Synopia, and the island of Mytelene; and took the town of Otrentum in Italy; into which country he was resolved also to carry his conquests, but death hindered him from executing this project, as well as many others which he meditated. He died on the third of May, 1481, in the thirty-first year of his reign. He was a prince of no religion, very debauched, and so cruel, that he caused the bellies of fourteen of his pages to be cut open, for to know which of them had eaten a melon which was stolen out of a garden which he had cultivated himself: and nothing shewed his cruelty more, than in cutting off the head of his beautiful wife Irene, for no other reason, but because he was blamed for being too enamoured with her.

¶ The author might have added, that they had also been its scourge. This is the judgment which ought to be formed in general of this species of madmen, whom human folly has been pleased to decorate with the glorious titles of heroes and conquerors.



C H A P. III.

Of popes, cardinals, &c.

NOR must we suppose that even the popes, those sacred men, those vicegerents of God upon earth, whose feet the greatest lords, princes, kings, and even emperors, esteem it as the greatest favour to kiss in this world, do not delight as much in familiarity as any other class of men, when once they reach these lower regions. They contend with one another (for they are very numerous here, none of them having gone to heaven for these fourteen centuries, without it be now and then a straggling one) which shall appear most courteous. You may not only approach them here without formality, but may treat them as your equals, without their taking it amiss; for they have not here that pride, that ostentation, nor those flatteries which corrupted their hearts and minds; nor those weak adorers whose foolish credulity made them so vain and insupportable tyrants upon earth, as to believe themselves possessed of those qualifications which their foolish votaries attributed to them.

As to the cardinals and other sorts of prelates, who come here in numbers, all the portico's, chambers

bers and galleries in Lucifer's palace being full of them, if you have any desire to be acquainted with them, you can have no greater difficulty to find them out than the popes; their tiaras, their mitres, their strings, their red and green hats, their palliums, their croffets, their gold and diamond crosses, their cloaks, and their rochets, which are hung about the sides of the walls; their bulls and their indulgences, their jubilees and briefs, their manitories and mandamuses, which are there affixed, will mark out to you their degrees and dignities in a manner, that you cannot err.

NOR think, that what I have here told you is a satirical fiction, which I have here invented to cry down in your mind these respectable personages. If you do not believe me in this particular, you have but to look into the history of the life of pope Julius II. † or that of Michael Angelo ¶, that famous re-

F 3

stor

† He was called Julio de la Rovera, was nephew of Pope Sixtus IV. and succeeded Pius III. As he was of a very warlike disposition, it is said, that he was elected pope for this reason, and took the name of Julius, in memory of Julius Cæsar. He commanded his armies himself, and was very near killed with a cannon ball in one of the engagements in which he commanded; however, he was a lover of the liberal arts, and contributed a good deal to their

re-

flourer of the arts of painting, sculpture and architecture; in all which he was very excellent. You will there

re-establishment. He died of a slow fever in the year one thousand five hundred and thirteen, after being a pontificate nine years and some months, at the age of seventy.

¶ This famous artist was more known by his Christian name than by that of Buonarota, which was his family's name. He sprung from the ancient family of Canose, and was born in the year one thousand four hundred and seventy four, in the castle of Chiusi, in the country of Arezzo. He was put to nurse in a village called Settignano, most part of whose inhabitants, and even the husband of his nurse, were sculptors; so that he may be said to have imbibed this art with his milk. He made so great a progress, that by the time he was sixteen years of age, he executed some pieces which amazed every one who saw them; and they were very near equal to the best models of antiquity. The famous Laurentio de Medicis, that encourager of arts, hearing of his talents, sent for him, and kept him till his death; from thence Angelo went to Venice, then to Bologna, and lastly to Rome; in all which places, he acquired an immortal reputation by his works. It was in this last city he executed the picture here referred to; which is thought to be one of his chief pieces in that way. The world, however, is much obliged to him
for

there find that this noted artist, having by order of this pope, executed a picture which represented the day of judgment, placed amongst other figures in his scene of hell, many cardinals and prelates: this picture, however, incensed some of these dignified churchmen, who complained of it to the pope, and begged of him, that he would lay his injunctions on the painter to efface them. To whom the pope answered, "My dear brethren, heaven, you know,

F 4

"has

for a piece of architecture, which never has been, and, perhaps, never will be equalled; namely, the stately church of St. Peter at Rome; all executed on the design and plan which he drew for it, excepting the frontispiece, which is not his, and is greatly inferior to the rest of this admirable building. To these three talents, which never were seen before him to be united in one person, nor in so high a degree of perfection, he added a fourth, that of poetry, having composed several fine pieces, which have been collected, and printed in one volume in quarto at Florence, in one thousand six hundred and twenty-two. He died at Rome in the year one thousand five hundred and sixty-four, at the age of ninety. His body was a little time after, at the request of Cosmo de Medicis, carried to Florence and buried; where that prince made a magnificent funeral for him, which was honoured with the presence of all the connoisseurs and friends of genius in that age.

“ has given me the power of recovering as many
 “ souls from Purgatory as I chuse ; but you are cer-
 “ tain as well as me, that my power does not extend
 “ so far as Hell, and that those who come once
 “ there, must remain there always.”—An answer
 which sufficiently shews, that the pope was very well
 convinced (and can these sovereign pontiffs, who are
 God’s oracles upon earth, be ignorant of any thing?)
 that Hell has been always furnished with prelates,
 even of the highest order. This is the first class of
 inhabitants in this dark abode.



C H A P. IV.

*Of sectaries of different kinds, with a view of their
 different squabbles and controversies.*

WE see in the side next to them, in a seat by
 themselves, other personages, who have
 made as much noise in the church and the world as
 the last mentioned. These are the noted propaga-
 tors of heresy, who have so troubled and confounded
 the learned doctors of their times. There you may
 see a Simon Magus, a Cerinthus, an Ebion, an Ari-
 us, a Nestorius §, an Eutyches, a Macedonius, a Ma-
 nes,

§ Bishop of Constantinople. On the day of his
 consecration,

nes, a Donatus, a Pelagius, and some hundreds of others (for in every age this grain has abundantly increased); and in these latter ages, a John Hus, a Jerom of Prague, a Martin Luther, a John Calvin, a Zuingle, and a great number of others who have come since. There cannot be any thing more pleasing than to see all these famous personages pulling

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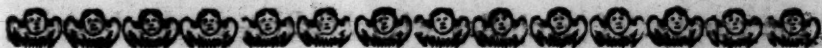
their

consecration, he addressed the emperor who assisted at the ceremony, in the following very remarkable words; "Give us, O prince, the earth purged of heretics, and I will give you Heaven: assist me to destroy them, and I will assist you to destroy the Perfians." Such was the spirit of charity and peace, which animated the clergy of the highest rank in the first century. Pulcheria, sister of the emperor Theodosius, uniting her power to his disposition, oppressed many of the sectaries with the utmost rigour and severity. However, he was obliged to undergo the law of retaliation. A scholastic dispute, merely on words, arose between St. Cyrille, the patriarch of Alexandria, and him, which put the whole church of the East into a tumult. After many debates and councils held for and against, Nestorius and his party were at last excommunicated by St. Cyrille, who made him be deposed and banished. He died of a fall from his horse, which he received in his journey to exile. This has not yet prevented this sect from multiplying greatly, and leaving at present many partisans in the east.

their throats and lungs to pieces, and exhausting all their strength in contending with each other, just as if they thought Lucifer and his devils, as foolish as themselves, would take any part or interest in their silly and foolish quarrels. How high a comedy is it to see them, in the midst of all their scolding, reciprocally excommunicating and anathematizing each other! that is to say, giving one another to the devils, as if they did not belong to them already, and would do so for ever.

BUT what is still more diverting in this spectacle, is, that these great sticklers for religion in hell spare the devils the trouble of tormenting them. In effect, the result and unravelling of their foolish and silly disputes, in which the rudest invectives and most atrocious injuries are not spared, is, that when they are quite exhausted with railing and the use of words, they come at last to blows; stab, torture, tear, cut each others throats, and broil them as swine's flesh; in short, deliver themselves up to all the barbarities which we have seen them formerly commit, when, for the chastisement of mankind, they resided in this world. Alas! poor mankind! oh how shocking is this to reason and human nature! it would never have prevailed, if reason had been allowed to have been consulted; but their chief business has been to stifle the first rising of such a passion in the soul. But let us not stop here, but proceed to view the other

ther agreeable prospects and diversions that are to be found in hell.



C H A P. V.

Very magnificent and curious public shows to be seen in Hell.

IT is counted one of the greatest pleasures of princes upon earth, and for which they pay very dear, to see represented on a stage by actors, some of the principal adventures of the most famous heroes of antiquity, such as an Agamemnon, an Achilles, an Ulysses, a Menelaus, a Nestor, or a Diomed; and we learn also by the illustrious and learned Picus Mirandula §, that there

F 6 was

§ Prince of Mirandole, who had the most surprising genius that ever was upon earth; at ten years of age he studied and criticized on the law; at eighteen he was master of two and twenty languages; and a few years after supported at Rome a number of theses, containing nine hundred propositions in all sorts of sciences. This young prince maintained all these propositions with as general and extraordinary an applause as the theses themselves, which were not only collected from Greek and Latin authors, but also

was a prince foolish enough to give a very considerable sum of money to a magician, that he might let him see, by means of his pretended enchantments, the combat of Achilles with Hector, or the burning of Troy. However, that which the greatest princes here, and at the greatest expence, cannot cause to be acted, but very imperfectly, and by people who have nothing heroic about them but the habit, with which they appear on the theatre ; in Hell, I say, you will see them acted by the originals themselves, and at no expence. Here you may observe with one look of the eye, all that the world has ever produced admirable in the stratagems of war, a sight which you cannot see in Heaven itself ; for none of these great personages have ever taken that road. On the side of the Trojans, you may see Hector, Æneas, Paris, Deiphobus, Troilus and all the family of the unfortunate Priam. On the side of Greece, besides those I have already mentioned, you will see Pyrrhus, and

also established by authority from the Hebrew, Chaldean, and other oriental authors. The common observation, that men, who shew so much genius in their infancy, are seldom long lived, was too surely accomplished in this young miracle of science, who died at Florence, November the seventeenth, one thousand four hundred and ninety four, in the twenty-third year of his age.

and all his great number of warriors who fought so valiantly in that famous war.

ARE you curious to see personages not quite so ancient in history ; amongst the modern Greeks you may see a Lyfander, an Epaminondas, and a number of others no less renowned. Amongst the Carthaginians, an Hamilcar, an Asdrubal, an Hannibal, and a Jugurtha. Amongst the Romans, a Fabius, a Camillus, a Pompey, the two Scipios, and several other personages as famous in their times ; we should think ourselves extremely happy here on earth to obtain a sight of any of them, although it was for ever so short a time : but in Hell all these great men are exposed to the view of every body who wants to see them, without costing them so much as a farthing. But what still renders this spectacle more agreeable is, that you see them there adorned not only with all their military attire, but also at the head of those numerous armies which they commanded upon earth, by whom they were so much beloved, that they have absolutely chosen, out of love to them and their actions, to follow them into the infernal regions.

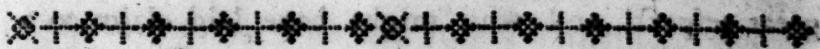


C H A P. VI.

Such persons as are descended from noble families will here find out their ancestors.

WHAT a pleasure must it be for the nobility to find out all their ancestors, in this delightful country, from the first and master-stock, even to the smallest twig, in the most remote branches of their families! For, according to the oracle of the apostle of the Gentiles, they may very near find them all there, there being very few of them in heaven. Besides, the most part of these gentlemen care very little for it; witness that famous personage of the family of Sekendorff; of whom they report, that he offered, with all his heart, to quit God of the share which he might pretend to in Paradise, provided he would let him live as he thought proper on earth for a thousand years. And indeed this lord would have made a better bargain than many of his character often do, who freely give up their part of the heavenly inheritance for ten years of pleasure in this world. What say I? Ten years! How many persons of quality do not we see often renouncing it for a quarter of an hour, a minute's, nay, a moment's pleasure here? So great, so violent is their inclination

tion for the lower world ! It is thus that we see every day the change of Diomed and Glaucus renewed. They give up the purer joys of heaven, and live like brutes on earth, to be afterwards treated like goats in hell for ever : such is the deplorable madness of mankind !—But let us go on.



C H A P. VII.

The infernal regions a dwelling for the learned.

IF you are curious of seeing, hearing, and becoming acquainted with the learned, where can you find so many of them as here ? What expences would you not have been at, what difficulties not encountered, what fatigues would you not have undergone, for to see, consult, and converse, with these sagacious personages of antiquity ? Would you have thought it too much to have undertaken, however so expensive, a voyage into Greece, for to see Aristotle, Socrates, Plato, Demosthenes, and many more learned men of the same stamp ? We know that Nature, covetous of these most valuable gifts, bestows them sparingly ; perhaps, sometimes not one in an age, which is the reason so few persons enjoy this advantage ; but the case in hell is quite different.

THERE, with one view, you see them all assembled,

bled, as in an academy. Amongst the philosophers, besides those which I have already mentioned, you will see a Pythagoras, an Epictetus, a Seneca, and a Pliny. Amongst the politicians, a Pedius, who was the friend and counsellor of Julius Cæsar, and a Mæcenas, who was in the same esteem with Augustus; a personage who one might have thought deserved great respect, and who might have laid claim to a place in Heaven, if it was possible for any one to do so. This he deserved not only for his own generosity, but also for the trouble he took in obtaining favours from his royal master, for all such as were distinguished for genius and learning. There you may see a Celsus *, who was the counsellor of Hadrian; a Scævola, the friend of Antoninus; a Papinian †, the

* Juventus Celsus, a famous lawyer and counsellor to Hadrian, who was no less esteemed by him, than his predecessor Trajan had been, who held the same honourable post under him.

† Another celebrated lawyer, who lived under the emperor Severus, who had so great an esteem for him, that he gave him the charge of his two sons, Caracalla and Geta; the former of whom was a perfect monster of cruelty, having killed his brother in his mother's arms, and having a desire for Papinian to authorize this murder, that good man answered, That it was not so easy to excuse a parricide as to commit

the favourite of Severus ; and, in short, a Machiavel ‡, whom every body will own, has well deserved to have the first place in hell : that famous politician, who has carried the sway above all writers who have ever written on this subject ; who first taught princes, that, to establish, strengthen, and perpetuate the supreme authority, which they claim over their subjects, they may, with the utmost impunity, violate all the laws of humanity, tyrannize over their subjects, enrich themselves with their spoils, and fatten on their ruin : maxims which ministers of state at present too often use ; and, to authorize their plundering designs, make their masters to believe, that subjects are never so docile, submissive, or so much devoted to their sovereign's service, as when they are robbed of every thing. As to what concerns the prince's

commit it ; Caracalla, being offended at this answer, caused him to be beheaded, and his body, after having been shamefully dragged through the streets of Rome, to be thrown into the Tiber. This was done in the thirty-seventh year of Papinian's life.

‡ Nicolao Machiavielli, a Florentine, who wrote in the sixteenth century. He made himself famous by his works, and particularly by his treatise on politics, called, *The Prince*. This small book, which is full of vile maxims, has been often disapproved, and, lately, by a prince, who is looked upon to be one of the greatest and most skilful politicians in Europe.

prince's person, they assure him, that, as there is no one in his kingdom equal to himself, he must be above all law, and consequently do whatever he chuses; that all their fortunes legally belong to him, their money bearing his name and arms; and that they are so strongly persuaded of this truth, that they agree to whatever their sovereign demands. Such are the fine maxims that these great politicians would make every prince believe, who will listen to them, and which they make the basis of their practice in almost all the courts of the universe. Are these not worthy of a place in hell? or can we deny the most distinguished place of that habitation to the author of their principles? But let us continue our review.

ARE you desirous of seeing the historians, orators and poets; men, for the most part, liars by profession, and flatterers for hire? What a croud you will find there! and amongst the number you see Herodotus, Thucydides, Polybius, Titus Livy, Suetonius, Cornelius Tacitus, Plutarch, and a number of others of every country and of every age.

AMONGST the mathematicians you will find Thales, Anaxagoras, Archytas, Ptolemy, and many more, who, making the contemplation of the heavens their sole employment, while upon earth, have inadvertently tumbled into hell.

AMONGST the orators, if you observe, on that side, you will see Isocrates, Eschinus, Cicero, and Hortensius, with many more. Amongst the poets

you

you will find Homer, Pindar, Euripides, Sophocles, Virgil, Ovid, Horace, and some others, who, having been banished by Plato from his republic, have, to repair that loss, taken the road to the infernal regions, where they have been received with open arms, and enjoyed all the honours due to their talents.



C H A P. VIII.

Hell a habitation for ingenious artists.

THE most ingenious artists fill up the place in Hell next to these scientific personages, of whom I have been just speaking; at the head of whom are the painters, sculptors and architects. There you will find a Dædalus, an Archytas, a Callicrates †, a Perillus, a Phidias †, a Lycippus §, an Appelles,

† A Grecian sculptor, very ingenious; he was so skilful and delicate a workman, that, by the account of the historians, he engraved some verses of Homer upon a grain of millet. He manufactured a chariot of ivory so neatly, that it might be hid under the wing of a fly; and also carved emmets of the same substance as small as life, the smallest and most imperceptible parts of which you might distinguish.

Appelles, a Praxiteles †, a Polycletes, a Zeuxis †, Timanthes, and a very amazing number of others.

IN

† A famous Greek sculptor. Amongst the great number of his works which made him so famous, the remarkable statue of Minerva is most particularly recorded, thirty-six feet high, and made entirely of ivory, which he placed in the temple which that goddess had in the citadel of Athens. After being driven from this city, he retired into the province of Elis; where he was killed, after having compleated and placed that magnificent statue of Jupiter in the temple at Olympus, which is thought to be one of the wonders of the world.

§ Another very celebrated Greek sculptor, a native of Sycone, and lived in the time of Alexander the Great; he worked with so much facility, that he produced more works than any of the ancient sculptors. His statue of a man rubbing himself in a bath, that of the sun in his chariot, drawn by four horses, and that of Alexander the Great and his favourites, all works of great beauty, were carried and placed at Rome by the Romans, when they had subdued Macedon and all Greece to their empire.

† Another ancient sculptor, born a little before the reign of Alexander the Great. He made a statue of Venus for the inhabitants of Cnidos, which Lucian has given us an ample description of, which was so wonderful a piece of work, that the Cnidians refused it to king Nicodemus, who offered to remit

the

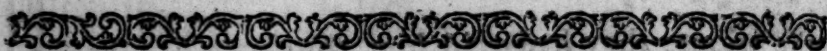
THE PRAISE OF HELL. 133

IN short, since Hell is a million of million times more populous than all the nations of the earth put together,

the tribute they had paid him to obtain it; preferring the pleasure of being in possession of such an admirable master-piece before that of being entirely free and independent.

‡ A famous painter, born at Heraclea, who lived about four hundred years before Christ. He got such immense riches by his art, that in the latter part of his life he would not sell his pictures, but rather chose to make presents of them; saying, That he could not set so much value upon them as they were worth. Before that time he used to let people see them for money; which caused the nick-name of the Courtisan to be given to his admirable picture of Helen, which he painted from all the finest women in the city, taking from each that which he thought most beautiful. They reported of this painter, that, having a mind to try his skill with one of his brethren, called, Parrhasius, he painted a bunch of grapes so natural, that the birds came to pick at them. On the other side, the same writer adds, that Parrhasius painted a curtain with so much skill, and so natural, that Zeuxis, taking it for a real one, which concealed his work, desired him to draw it aside, that he might see that which he had behind it: upon which Parrhasius, convincing him of his mistake, he confessed himself conquered, since he had only deceived the birds, whereas the other had imposed upon the very best master of the art.

together, consequently there must be seen in it, by millions, inhabitants of every age, sex, rank, condition, art and profession.



C H A P. IX.

The wisest and best people have their residence in Hell.

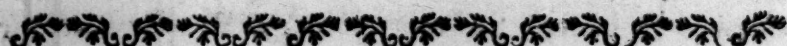
THAT I may not deceive you, that this vast empire is not peopled by any but by such who have lived badly upon earth, I must remark to you, that this prejudice is badly founded; for, in short, you will here find all those famous personages, which Greece by way of excellence, has honoured with the venerable title of The Wise. Nay, if you will give yourself the trouble but to go there for to see, you will find, I say, at their head (and I do not here declare any thing, but what has been asserted before my time by many excellent divines) that illustrious king of Judea, so celebrated for his wisdom, that wonder of the universe, whom the enamoured queen came to consult and advise with from the remotest part of the world; that very Solomon, for whose instruction our sacred oracles assure us, that Heaven had opened all its choicest treasures of wisdom: there you will both see and hear him in the midst of his

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his nobles and senators, administering forth his profound knowledge in those wonderful proverbs, those fine sentences of morality, which he, when living, followed so badly; in this point, like many of our modern preachers, who follow not, and will not be at the trouble to practise the hundred part of the verity, which they tear their lungs to pieces in the pulpit, to make known to their hearers; for which they are paid in so profuse a manner.

IN short, although you should think yourself scandalized at it, (a weakness which I do not think you capable of) I cannot help assuring you here, since it is the truth, that there are in Heaven certain personages, who have not always led exemplary lives upon earth, such as a David, a Manassa, a Lot, a Rachab, a Magdalen, a St. Augustine, a Gregory VII. a Pius V. and a number of others, who have been crammed therein spite of the historical truth of their lives; there is also in hell many excellent personages, such as a Socrates, a Plato, a Cicero, a Seneca, an Epictetus, an Aristides, and a number of other virtuous personages, who, after having enlightened the world with their writings, examples and admirable morals; after having edified it with their virtues, good works, and irreproachable lives and conduct; are sent down to hell to do the same office, where they would be very much displeased, if they had not their amiable and instructing company. But let

let us continue our circuit, for the pleasure and instruction of our readers.



C H A P. X.

These regions the seat of riches and generosity.

MAnkind generally make it their first business to pay their attendance to the great, and especially to the rich, either to gain their favour and protection, or in expectation of finding their riches a resource in their need, or for aid and opulence in their employments. This is the reason why the poor are abandoned and shunned by every body, whilst the great and rich are continually surrounded with a multitude of people, who court their favour and assistance, with an eagerness which is often troublesome. In hell none of these steps are necessary; no servility, no flattery, no attendance is needful, on those whom you meet with there; their ears are always open to do you what service lies in their power; their generosity is the first thing which prevents your asking it. Have you need of any favour, of any sum of money, either to bring you out of some bad affair, that you may have got upon your hands, or to deliver you from the persecution of your creditors, those animals made for to torment mankind

in this world and the next? Is it to satisfy your pleasures? Give yourself the trouble but to find out Croesus, Pythes *, Midas, Lucullus, Cresus, Attibaliba †, and a number of others; their purses will
 G be

* A very rich man in Lydia, in Asia Minor, who lived in the time of Xerxes, about 480 years before Jesus Christ, who, being in possession of a gold mine, applied himself solely to the improvement of it. As this kind of work proved fatal to a number of persons, his wife bethought of this stratagem to cure his thirst for riches. At his return from a journey she caused several dishes full of gold to be served at table. At first the splendor of these extraordinary delicacies pleased him; but, like another Midas, soon complained of their hardness, and that they could not satisfy his hunger. From that his wife took occasion to make his blindness known to him, and the misfortunes to which he might be exposed by his greediness for riches.

† A king of Peru, of the family of the Incas. He began his reign in the beginning of the 16th century, and was one of the richest and most magnificent monarchs in America. But Francis Pizarro, having discovered Peru about the year 1525, and settled in that city, caused all the misfortunes of Attibaliba. He endeavoured in vain to surprize him by vain compliments; but, having defeated his troops, and taken himself prisoner, he treated him in the most cruel and shameful manner in the world;
 notwithstanding

be open to you at once : an advantage which you will not meet with in heaven, which is inhabited by people not worth a single penny, the greatest part of whom, when living, renounced the little fortune they were in possession of, to make themselves lighter for the difficult journey they had to take before they could arrive there.

IF you are afraid to trouble these great lords (although they think it a pleasure to share part of their money with those that have need of it) you have but to apply to their intendants, or those of other princes, who you may see constantly near them in great numbers ; who, when upon earth, filled their coffers so well with the gold of provinces which they had the administration of, notwithstanding they were sent there to promote the welfare and happiness of the inhabitants. You will most certainly obtain from them every thing which you demand ; but, observe me,

notwithstanding his word given, in spite of oaths and protestations, after having pillaged the immense treasures which this prince delivered up to him, he made him be strangled about the year 1533. God did not suffer this crime to go unpunished : Francis Pizarro, who was the author of it, was killed by Diego, son of Almagro ; and his brother was since beheaded, by order of Vocca de Castro, whom the emperor Charles V. sent into Peru in quality of viceroy.

me, provided the same spirit of rapine, which animated them upon earth, does not continue to have the same influence over them in the infernal regions.



C H A P. XI.

The handsomest men and the most beautiful women to be found in Hell.

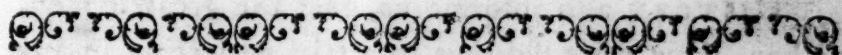
ANother advantage which makes this place no less delightful, since after the pleasure of having gold and silver in the utmost plenty, there is nothing which is more agreeable here below than that of love. I leave you to think, if there be not in hell wherewith to satisfy that passion. Who can doubt it? Since we find here a general rendezvous, and one universal grand seraglio, of almost all that the world has produced since its creation most lovely and charming amongst woman. Yes, there you may see, not one, but hundreds, thousands, whose beauty would again metamorphose Jupiter into all manner of shapes, if this wanton god was not quite tired of running after mistresses. There you may find, and see again with admiration, that delightful Helen, whose beauty was so fatal to the family, city and kingdom of Priam, all whose desolation and ruin

she caused. Around about her on every side you will see Galatea, Briseis, Semiramis, Lais, Lucretia, Lavinia, Phryne, and thousands of others, who have been as famous for their beauty as their gallantries. There you will see in all their allurements, in all their charms, all those fair ones whom the greatest poets have celebrated in their verses : such as the Corinna of Ovid, the Glycera of Horace, the Lesbia of Catullus, the Delia of Tibullus, the Licoris of Gallus, the Cynthia of Propertius, -and a number of others. All these charming objects, all these ravishing beauties, will lavish on you all their charms, which are kept but for you to enjoy ; in which you will share in common with the great princes, heroes and illustrious personages, who have had them as mistresses or wives on earth. What can be more delightful than this ? A happiness which the blessed in heaven do not even enjoy ; where gallantry and commerce with the women are for ever banished ; and where besides none of them are to be found but old or ugly, bigots or prudes ; or, in a word, women, who, from the world's not taking notice of them, have, through spite or necessity, given themselves to God.

ATTEND, ye mortals, who are hurried to such a pitch of love as to make you guilty of so many extravagant follies, how will you be able to stand the attacks of those innumerable seducers ? Although you should swear to me by Styx, I would not believe it. And why ? because that this passion, which
you

you think extinguished and destroyed by death, will kindle again at the flames of hell, and at the sight of so many beauties. It will even be so much the more violent, as your desires and sensations will be so much heightened, that you will not have power to resist them.

You too, beauties and coquets, you, who, whilst upon earth, could not look without emotion upon a man but tolerably handsome; what have you here to feel? What amorous transports will you then have at the sight of an Absalom, an Alcibiades, a Democles, an Atys, a Ganymede, a Hyacinthus, an Adonis, a Narcissus, an Hylas, and all those young men, whose beauty antiquity, as well sacred as profane, has celebrated? Can you resist their charms? Far less can the men resist a sight of those of your sex. But let us continue our eulogium, and give you a short sketch of other pleasures which are to be met with in Hell.



C H A P. XII.

A superlative degree of pleasure to be found in Hell.

ONE of the greatest pleasures which men can have upon earth, is that of travelling; a pleasure which is at the same time useful to them; I con-

feels, that it is expensive ; but although it be attended with expence and fatigue, yet we must grant, that both are made amends for by the great advantages which are drawn from it. By travelling you have not only the pleasures of passing through different countries and the various climates which the terrestrial globe divides, but also that of seeing the various nations which inhabit them ; hearing the different languages which they speak, seeing their customs, fashions, manners, laws and government, their geniuses and characters, which very often are quite opposite to ours : all which are points of knowledge very useful to men. We cannot but remark, that all the most famous poets, from Homer, who first shewed them the example, when they would lead their hero to the paths of virtue, give that which he already did possess an opportunity of shining ; or, lastly, instruct him in the arts of government, have always in their epic poems made him travel.

HISTORY also informs us, that the greatest men, when they were desirous to attain perfection in any art or science, have always spent many of their years in going round the world, to find out and converse with those people who are skilful, in what they wanted to learn, and was most in reputation, in order to profit themselves of their superior talents, and gain improvement from experience. I here also must add, to the glory of our age, that this example, so useful to all those who are desirous of improvement, or to obtain

obtain a knowledge of the world, is daily imitated in those good heads of families who are rich enough to go to such an expence in the perfecting their children's education.

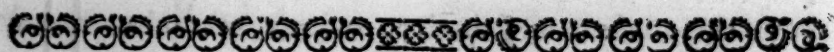
Now this pleasure, which, here upon earth, is not to be obtained without great cost and much fatigue, nay, even not without being exposed to many dangers, you have in hell for nothing, without being exposed to any kind of labour, or running any risk : for there you will find, not only when you come there, but even on the road, as I have informed you in another place, English and French, Spaniards and Portuguese, Italians and Germans, Savoyards and Swiss, Varasidins, Talpacks, Crapalks, Croats, Wallachians and Pandours, Hungarians and Bohemians, Dutchmen and Prussians ; Poles, Saxons, Swedes and Muscovites ; Danes, Laplanders, Sarmatians and Persians ; Arabs and Tartars ; Armenians and Abyssinians ; Moors, Ethiopians, Turks, Jews and Barbarians ; Indians and Tonquinese ; Chinese and Malabaric ; Moguls and Hottentots ; Batavians and Japanese ; and Africans of every country and of every colour ; Americans, whose names have scarce been known, Cherokees and Potowas, Hufons and Alonquins, Illinois, Iroquois, Suriquois and Micmacs, Mexicans and Brasilians, Topinambous and Peruvians ; in a word, all the nations and all the people who do, or ever have dwelt upon the surface of this

vast extended globe, are here assembled all as in a general rendezvous.

Now let me ask you, if in all the universe there can be any single view of numerous crowds that could be even named with the most distant thought of a comparison to this great assembly? What are the noted fairs of Sainte Germaine or Bourdeaux; of Holland, Leipzig, or Mayence; of Franckfort, or of Bristol, &c.? What are the so-much-boasted exchanges of Europe, those markets for the commerce of the whole world? What are the trading towns the most populous of China and Japan, of all the east, nay, even of the universe? Can any of them, could they all together present the curious eye with such a sight? No, surely. And what still adds a higher relish to the pleasure is, that in this great multitude you will receive the joy and comfort of finding your friends, and even meeting your most distant ancestors, whose names you never heard mentioned, and who, for many ages, have been quite forgotten. A pleasure so great, that there have even instances been known of persons, who have rather inclined to go to Hell, where they have been sure their ancestors resided, merely for the pleasure of seeing them, than take the way to Heaven, where they were sensible with reason, they could never find them.

THE truth of this affirmation is proved to us in history by the example, amongst many others, of a certain king of the Frisians, called Radbord: this prince,

prince, according to the relation given us of him by both the ancient and modern writers, when he was on the very point of being baptized, took it into his head to ask the bishop, who was going to perform the ceremony, whether in the paradise which had been promised him in consequence of his changing his religion, he should meet with his ancestors and predecessors? The bishop answered him, that, as they had died Pagans, they could enjoy no part of the heavenly heritage, but were all in Hell. "Nay then," replied the king, drawing his foot out of the font into which he had already put it, "if that be the case, keep your paradise and baptism, I will rather go to Hell, and be there amongst a good and great company, with my noted ancestors, and other people of my own kind, than in your Heaven, from which you have excluded so many brave people, and filled it up with none but beggars, scoundrels, and people of no note." This answer, and this proceeding, prove, without reply, how much our first Christian princes were instructed, and how well convinced of the truth of our holy religion; and at the same time does much honour to their convertors. I do not know, if these of our times do owe much more to their directors and confessors.



C H A P. XIII.

*God, the angels and the saints, honour Hell with
their presence.*

NOW, if the company of kings, princes, emperors, and all other great lords, by whom hell is inhabited, be not sufficient for to take away your scruples, and engage you more quickly to go to augment the number of its inhabitants, here is a new argument, whose powerful charms, I am persuaded, you cannot resist: yes, I am certain, that you will burn with envy to go there, as soon as I have told and demonstrated to you, that God himself honours it with his presence: this is a sacred truth you cannot disown, unless you would dispute the immensity of the supreme and sovereign perfect Being, by which he fills all space, and is ever present in every place, whether in heaven, or earth, or hell, and in every part of this extensive universe. If you should be so impious, or rather so extravagant, (which, however, I am very far from suspecting) as to refuse me your belief of this most indisputable truth, I need do nothing more, intirely to confound you, than send you to David, that royal Prophet, that inspired Writer, that Man after God's own heart, who, in the sacred oracles

oracles which the holy spirit of the Deity itself has dictated to him, acknowledges and proves it: "Whither shall I go," says he, "from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there †." After which authority, debate it with me if you dare.

NOR is this all: not content with honouring the regions of hell by his own immediate presence, the Almighty has also willed, that his dear Son, our divine Saviour and Redeemer, should do it the same honour; nay, that he should even abide there three days, and as many nights, before he should ascend to heaven; which was not to be opened to him but through this condition. Contend this truth with me: be foolish and inconsiderate enough to do so: I shall, if so, refer you for conviction to that apostolic creed, wherein you make, in plain terms, a profession of believing it ‡.

LASTLY, to prove to you that every thing which heaven contains, takes pleasure, and even glory, in travelling down to hell, I must still farther tell you, and that from the authority of the whole Romish church, that Purgatory, which I before have demon-

G 6

strated

† Psalm cxxxix. v. 7, 8.

‡ He was crucified, dead, and buried, and descended into hell.

strated to you is but the anti-chamber of hell, is daily haunted by the greatest saints, and the heavenly spirits; some of whom are continually coming and going to take away from thence and lead to heaven the souls of sinners, who either have stayed their time of penitence, or shortened it, or totally abrogated it, by the great sums which they were wise enough at their deaths to leave to the priests for that intent; whilst others are so kind as to take up their abode there, and with most kind and charitable assiduity, comfort and refreshment from time to time those poor unhappy souls, who, for want of money for their ransom, or sometimes from a want of the same proper foresight, are, it is said, condemned to remain and burn there for thousands of years; nay, for whole ages.

AND now, after all that I have here said to you; that I have proved to you beyond dispute; can you have still remaining the least hesitation against going into hell, where you see there is such excellent company? They must indeed be hard to please, who cannot find their wishes gratified in an habitation which is almost the general rendezvous of all mankind: in an abode, where, amongst the millions of its inhabitants, are to be found by hundreds, personages who have made themselves renowned and valued in the world; some for their great learning, their excellent talents, and eminent knowledge; others for their prudence, their purity of manners, and sincerity of life: these for the lustre which their riches gave them, and the

the noble ardor and thirst they shewed in the pursuit of pleasures ; those for heroic valour, for their great conquests, and their unbounded extent of power : some for their gallantry and beauty ; and every one, in short, for some great part of eminence they played whilst here on earth. Has Heaven any thing to place in counterbalance with these bright advantages ? Alas ! it is not inhabited but by the poor in mind, by the simple, by idiots, and by children, or other people like them. A fine comparison indeed to make ! Can it be astonishing, after this, that so many people prefer the kingdom of hell ; and do things to gain it, which they would not be at the hundredth part of the trouble to obtain heaven ?



C H A P. XIV.

Hell the most delightful place, as it is the very fountain of news and politics.

PEOPLE of unbounded curiosity will find this place perfectly adapted to their humours, as they cannot find a more convenient place to their satisfaction. Indeed it is not possible but amongst all that innumerable multitude of subjects, who are daily coming from the four corners of the earth, to people Lucifer's empire, but that there should daily
come

come——What do I say, daily?——Much rather every minute of the day the freshest news of every thing that is done here on earth; and which must give an infinite pleasure, as well to those who learn and listen to the news, as to those who bring them. I speak first to those who hear them; for the mind of man is naturally curious and extremely fond of novelty. From thence it comes, that when we meet a friend or acquaintance, the first thing which we commonly say to them, after the ordinary civilities, is, Well, what news? A curiosity here upon earth so insatiable, that it makes the fortune of the numerous train of news-writers, the amusement of news-mongers, and the principal occasion of those idle people who are called speculative politicians.

Now, as in hell, no one has any thing to do, I leave it to yourself to think with how much ardor they naturally run to find out all those who have but just arrived; nor have these on the other hand less desire to utter what they know as soon as demanded. For, as an old philosopher has said, “However pleasing, however interesting any thing may be, it has no charm for me longer than whilst I have it in my power to impart it to another.” The same motive also induced Archytas of Tarentum, that noted astronomer of antiquity, to say, “That was it possible for a man to go up to heaven, to see and examine nearly the courses of the stars, and be informed of all the fabric, conduct, and wonderful
“oeconomy

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"œconomy of the universe, and should, when he came back, not meet with any one to whom he could relate what he had seen ; I am persuaded," continued this great man, " he would regret his having made the journey."

IN short, man is for the most part fond of telling, not only what he has seen, but also what he has read, nay even what he has but heard said ; nor is he less desirous of hearing others do the same. Now that this pleasure is ever reciprocally imparted in hell, is an incontestable truth, and what cannot in the least be doubted. Every one there is curious to know minutely what passes here ; nor are there wanting people to inform them every minute of the day or night ; so that it may be said, that, notwithstanding the extreme heat of the climate, there is no country to which news come fresher than to this : by this way it was that the wicked rich man, whose story is related in the gospel, had learned the bad course his brethren led ; and as charity reigns infinitely more in hell than on earth, it was for that reason that he demanded permission to return, not to enjoy again the pleasures he had tasted in his lifetime, but only with a design to work for their conversion and salvation.

WITH regard to news, I cannot help remarking by-the-bye, that the inhabitants of hell are infinitely better used to this article, than commonly we are in this world : for to say truth, the news which we see daily

daily published to us in journals, gazetteers, and chronicles, or hear vented by our coffee-house politicians and contemplative statesmen, are mostly liable to errors, nay often absolutely false, especially in points referring to the affairs of kingdoms: now this abuse reigns not in hell, for as there are instantly arriving personages, who frequently have played the capital parts on the great stage of the world, they must in consequence be much better instructed with what is passing behind the curtain; and, furthermore, besides their being on this account much more to be believed than others, as they are much more nice and delicate in point of honour and of character, they would be very sorry to expose themselves to be looked upon and treated as slanderers by persons with whom they are to dwell for ever. It is for this reason therefore, and through this way, that a more certain information is there to be obtained, than on the earth, of every thing most secret that passes in the cabinets and privy councils of sovereign princes.

ANOTHER reason which gives a more demonstrative proof of what I have here advanced is, that as the ministers and counsellors of princes are obliged, whilst upon earth, to maintain an absolute secrecy on these great articles, which for the sake of their own interest also they never fail to do; it is extremely difficult, and even almost impossible, they should transpire to the public: but as those gentlemen, when they think fit to come out of the upper world,
come

come down directly to the lower regions, no longer bound to the oath of secrecy, which they have kept not without trouble during their lives, they make themselves amends for the laborious task, by instantly publishing all they know.

BUT after all, should even these, which by the way scarce ever happens, from an habitual use of secrecy, be obstinate in still persevering in it, hell would not by that means be worse served with news upon the very best authority : for this they are obliged to a most numerous society of men †, who have been settled on the earth above two hundred years, and who having laid it down as a plan, to have settlements wherever there are any of the race of man subsisting, dispatch in consequence, from time to time, sufficient numbers to the infernal mansions, where it may be said, they are in their true element.

THESE men, who are indeed of a singular character, and who are named amongst one another Good Companions, have in the upper world divers titles, according to the different countries they inhabit. In one place they are called Acignians, that is as much as to say, Firebrands ; in another Ignatians, that is, people devoted to eternal flames : here they are called Loyolites or Suites ; by which are only

† The Jesuits.

only meant, persons who live in this world only for themselves, and whose every word and action centers entirely in the interest of their own companions. And lastly, there they are called Esauites ; by which are meant, a set of people who have all the love for their neighbours, which Esau had formerly to his brother Jacob * : now as these self-named good companions are spread abroad through all the courts of princes, into whose closest confidence and friendship they stop at no kind of pains to introduce themselves, I leave you to judge, whether, with all the skill and craftiness they possess, they can be unacquainted of any thing that passes there. In short, they always are the first to know what affairs are debated, what councils held, what affairs are on the carpet, and what resolutions taken ; in all which they contrive to have a large share, if their society is ever so little concerned in them ; and as there are bodies of them constantly coming down to hell ; and as they are, moreover, the best kind of people in the world, not in the least reserved, never curious, no liars, never jealous, incapable of deceiving any one, and earnest to do pleasure to every one, it must undoubtedly be one of the greatest in the world to themselves, the
relating

* Genesis, chapter xxxvii. verse 31. And Esau hated Jacob, because of the blessing wherewith his father blessed him.

relating to their new companions all the fresh news of whatsoever passes in the world.

It is through the channel of these good Ignatians they daily gain knowledge in hell of all that is done even in the most distant countries of the North, in all the Eastern states, the West and South, throughout the large bounds of every one of which they have fixed settlements both rich and solid; even through the extensive tracts of both the Indies; in China and Japan; in Ceylon, where some geographers have placed the ancient earthly paradise; in the Molucca islands, in Florida, Jamaica, and Virginia, in Cuba and the isle of Hispaniola: through them we have been exactly informed of what is done in Mexico and Peru, in Brazil, Chili, and in Paraguay, where these good companions have found means to raise themselves a kingdom the richest and most powerful, wherein they rule with a more sovereign, more arbitrary sway, than any of the monarchs of the universe: through them have we been faithfully informed of all that is done in Africa, that very extensive quarter of the world, almost as unknown to us Europeans as the *Terræ Incognitæ* is to all the rest of the inhabitants of the world. In short, by the means of these good companions, things become known in hell, that are not even known in Heaven, which in this point seems to be the seat of ignorance. In effect, it does not appear that those who inhabit heaven have half the degree of curiosity with regard to

to the things which happen here below ; which made one of the greatest of the Jewish prophets say, when speaking of his nation (which was formerly said, and still believes itself to be, the only people in the universe beloved by God) “ Abraham is ignorant of us, “ and Israel acknowledgeth us not §.”



C H A P. XV.

A most wonderful and dazzling sight to be viewed in Hell : with the description of a comical medley.

IF all that which we have just related be extremely satisfactory to curious minds, and such as love instruction, what a new pleasure must it be to them, and all others, to view this prodigious motley of modes and habits, which the great crowds who daily come to Hell bring with them, and keep there ! This variety is so agreeable, and so pleasing, that “ The more “ we see, the more we would see still.”

THE sacred author of the first book of kings relates, that the prophet Samuel, having been conjured up by the sorcerers, who made him return from the bottom

bottom of Hell, or from Purgatory, where he was, (for it is not credible that he was then in heaven) appeared before Saul, not only with the same features and shape, but with the same dress which he wore when living; from whence I conclude, that the same custom continues still in hell. Now tell me, I beg of you, if there is in the world a spectacle more various, or more creative for the eyes, than that which this custom must produce! What a pleasure to see in this place popes, having on their heads their grand tiaras, embellished with three crowns of gold, set one upon another; the symbol of their omnipotency on earth, in heaven, and hell; the whole adorned in every part with the finest pearls, and the most precious jewels! in that, emperors cloathed in their richest and most magnificent ceremonial habits! Here, kings trailing their coronation robes of velvet and embroidery, turned down with folds of rich ermine, whiter than the falling snow! there, princes, dukes, and electors in all the pompous habiliments they wore in the greatest processions! In one spot, cardinals with their hats, their bonnets, their cloaks, their cassocks, their capes, and their scarlet shoes; and in another, bishops, archbishops, and abbots, with croziers in their hands, and mitres on their heads, shining with gold and jewels!

WHAT sight can be more delightful, than that which is presented to the eye by that motley assemblage of monks, dressed in all colours, and in every fashion;

fashion; some with their cowls cut pointed, others round, some square, and others like a pepper-box; some extremely straight and narrow, and others of that bulk and amplitude, capable to cover the head of an elephant, nay, take in his trunk, his ears, and tusks: one girded with a rope, another with a strap, like mules or horses; some shorn, and others with their hair; some shaven, and with their chins as smooth, and cheeks as rosy, as the most delicate fribble of the times; and others with a thick, long, dirty beard, hanging down to their girdles, and giving them the look rather of goats than men: here you see some without breeches, shirts, or stockings; there, others with their shirts over their other dress. In one place you observe them with their spatterdashes on, as if they were expecting every moment to go upon a long journey; yet look but farther, and you see another set going about the very streets and fields bareheaded, legged, and footed, as if they were so many dogs: one class of them you see as gross and fat as hogs, another kind as lean, as thin, and withered, as so many cuckoos. In short, some of them you behold covered with dirty rags, worse than the poorest beggars, whilst others are tricked out in point device, and rather have the air of some young female devotee, who has been spending three or four hours at her toilette, consulting how to accommodate the difference between the natural decency of habit, and those advantages

tages which coquetry tells her she may acquire from dress.

NEARLY the same motley mixture may be seen in the military, as well from the colour and fashion of their cloaths, as from the variety of their equipage and arms.

To this delightful picture we may join the different forms of dress peculiar to every nation; forms which commonly change every year, and sometimes oftener: nay, with some nations, such as, for example, the French, they are so changeable, that such a fashion as was entirely new in the morning, becomes old by noon, and before night it is quite forgotten.



C H A P. XVI.

Great variety of fashions with regard to the dressing of the hair and the beards in Hell.

IF this amazing variety gives you pleasure, you will not receive less from the manner in which all these people dress their hair and beards. As to the former, some shave them into two equal parts, arranging them in such a fashion, that there shall not be more in one side than the other, leaving a separation

tion between the one half and the other, which makes a kind of barrier, and will not allow any of the hairs of the right side to inroach the least upon those which possess the territories on the left: others suffer them to fall negligently over their foreheads and eyes, which are thereby entirely covered: one set turns them up, and make them to fall back to the hinder part of their heads, where, by the means of a crooked comb, they hold them continually in the same position; whilst others again cut them to the length of an inch or two, and by means of a mixture of hog's fat and flour, make of them a kind of semi-circle round their foreheads, which gives them the appearance of a wild boar's head, set round with bristles; some, in the fashion of the women of former times, suffer them to grow as long as they will, and then let them flow loose in the wind; others inclose them up in a bag, or make a kind of tail of them, either single, twisted, or tied up with ribbon; whilst others again, have them so very short, as scarcely to hide their ears, or even shade the nape of their necks; one set of them shave off part of them, and let the rest grow, giving themselves the appearance of so many shock dogs; whilst another set shave them off intirely; and, as if it was a shame or discredit to them to wear such head-dresses as the great Author of nature has given them, chuse rather to put on a covering of foreign hair (sometimes cut off by stealth from some unhappy criminal's head, whilst hanging on the gallows)

lows) in which they may be seen haughtily strutting in hell, as they did formerly upon the earth. Lastly, another race, such as the Savages, Canibals, and Anthropophagi, with their hair all dishevelled, and standing up on end, look like furies, with serpents in the room of tresses, and fright you with their very sight.

NOR is there a variety less diverting in the forms of beards. Astronomers have parted the fixed stars into six classes, according to their different magnitudes : in the same manner may beards also be arranged, according to their several bulks : in this number however, I do not comprize the class of little beardlings, nor those pretty maiden chins, strewed thinly here and there with a few straggling hairs ; which may on that account be well compared to the milky way, in which the stars whereof it is composed look so small, on account of their great distance, that they can scarcely be perceived even by the best telescopes in Holland. No, no ; these beardlings, a dozen of which could scarcely supply one sizeable mustachio, must not here find a place in this our catalogue. I do not pretend to speak of any but those large, massy, bushy beards, those beards in folio, of which one single one might be sufficient to fill a pillow or a cushion : many of these are to be seen in hell, descending in triple rows down to the very navel of the wearer ; these beards, most truly venerable, take all kinds of forms, according to the taste or

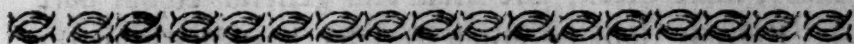
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fancy of those whom they belong to : some of them scattered and displayed like a loose cock of hay, which is not yet dry enough to go into the barn or stack, cover the breasts and stomachs, nay even the very bellies of their owners, who could not be persuaded to quit them for all the gold of Peru. Another sort, cut in a rounder form, looks like a parcel of flax made ready for the wheel, and waiting only for the spinster's hand to work it. Another kind, divided into two points, resembles the soc and coulter of a plough, quite ready to cut you through, if you do not take care to get out of its way. A fifth sort, wrapt and wind-
ed in two very fine flame-coloured ribbons, resembles the claws of a boiled lobster. Lastly, another kind, twisted, braided and corded, represents perfectly well to us those long-tailed comets, which we have seen from time to time appear in the sky, and whose appearance has formerly caused so much terror to timid and superstitious mortals. But now whilst we are about the head, let us finish here the diverting picture which it furnishes us with.

9

CHAP.



C H A P. XVII.

The prodigious variety of head-dresses in Hell.

THERE was a proverb among the ancient Latins, which meant, "So many heads, so many various opinions:" for my part, I think we may at present say, with as much truth, "So many heads, so many different head-dresses." In short, what a prodigious variety there is of caps, hats, turbans, and other head-dresses; some are square, some round, some triangular; some shallosed, some in the form of a dragoon's cap, some like pandores, and some, like the Chinese, are in the form of a mushroom; others in that of a sugar loaf; some have great, others small brims; some are cocked up after the fashion of the soldiers, whilst others are hanging down, like those of ministers, priests, and other devout persons; one kind are bordered or embroidered richly with gold or silver, another sort magnificently adorned with feathers of every different colour; some green, like those of bishops or archbishops*; some red, as those of cardinals; some white, like those of the Jews in certain countries; some white, as those of millers, and of certain monks much on a footing with them: and

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lastly,

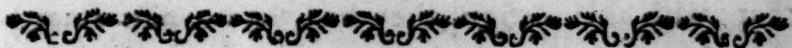
* Of the Romish church.

lastly, some black; the usual and general colour here in Europe: and so much for the head-dress of the men.

WITH regard to those of the women, I might as soon undertake to reckon the number of all the stars in Heaven, or of all the drops of water, or grains of sand, which are within the sea, or on its banks, as pretend to enter into a detail of all the several kinds of head-dress they have contrived, or brought into the world: I shall therefore take great care not to plunge myself into this sea of difficulty; in which, once entered, I should never find a bottom, nor be ever able to get again to land; and shall prudently pass on to another part of the dress: the sight of which is far from being one of the least pleasing, or the least delightful of hell.

THIS then is their pretty body-dress of stays or jumps, whose cavity and nicely-conducted bend lets us see a half, nay sometimes the whole, of those two delightful hemispheres, whiter than snow, harder than marble, and more attractive than the loadstone; charming objects! which ever yet have constructed, and ever shall, so long as this world lasts, the most delightful pleasure of mankind; supported and kept up by those pretty stomachers, which are ornamented with all that the most refined luxury of gallantry has ever thought the most attracting. You see them some under gauzes, extremely thin and fine, and others without any veil, rising and falling alternately,
going

going and coming at each act of respiration, and, as it were, using all their endeavours to escape from this kind of prison, in which these fair ones keep them thus confined, without which we would see them dart forwards into the very hands of those who view and gaze on them with transport. What a ravishing and delicious spectacle for those lovers who are so numerous in hell !



C H A P. XVIII.

A parliament of women in Hell. A pleasant story relating to it.

HOWEVER, the intense desires of these last are a little weakened by another surprising sight, not so agreeable, which is that of a sort of senate, or tribunal, composed of women ; at the head of which is that famous Xantippe, wife of Socrates, who, whilst she lived, exercised so well the patience of that philosopher. All these women (amongst whom those of Holland, and especially those of the rich and proud city of Amsterdam, hold the first rank), arrogantly wearing the hat and the breeches, as public marks of their authority, give their orders, and dictate their pleasures over their silly husbands, whom

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they

they lead, like fools, by the nose ; commanding them with a rod, and forcing obedience from them with a degree of haughtiness which the most absolute monarch would not shew to the very meanest of his subjects.

IT is even related, on this point, that these women, having been used on earth to govern the men, had once upon a time a mind to assume the same authority over Lucifer, his court, and all his subjects ; and that with this design they had laid a plot amongst themselves to usurp the authority by strength of arms. The affair was even already carried so far, as that they were to be seen armed cap-a-pee, with swords by their sides, and helmets on their heads : in a word, they were all ready to execute their project, and for the total overthrow of the infernal kingdom ; nay, this revolution would certainly have happened, if Lucifer, who was warned of it in time by his spies, had not quickly banished them over to the quarters of Hercules *, Sardanapalus †, Solomon, Heliogabalus,

* A hero and demi-god, very much given to the love of women, for whose sake he committed many meannesses. Every one knows that he spun with Omphale, and that he perished by the fatal present he received from Dejanira, one of his wives, whom he tenderly loved.

† A king of the Assyrians. His reign, which lasted

‡, Heliogabalus §, and some other effeminate men, over whom he gave them full authority to exercise their power.

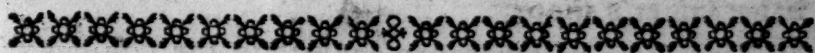
ed twenty years, is said to have been one continued series of debaucheries. He passed his time in spinning amongst his wives and concubines, wearing women's cloaths, that he might not be distinguished from them. His effeminacy raised Arsaces, governor of the province of Media, against him. Sardanapalus defeated this rebel in several actions; but his army being defeated in its turn, he left the command of it to his brother, who was beaten in two battles, and entirely cut to pieces in at hird. This series of misfortunes induced Sardanapalus to resolve on shutting himself up in Niniveh, where he resisted the attacks of the conspirators, who laid siege to that city, for three years. But at length a prodigious fall of rain producing an overflow of the river, which carried away a great part of the walls, Sardanapalus, despairing of being any longer able to oppose them, caused a magnificent pile to be erected in the middle of his palace, in which he burnt himself, his wives, his concubines, and all his wealth.

‡ The son of David, by Bathsheba, the wife of Uriah. No man ever signalized himself on the throne by a greater share of knowledge, or by a larger number of follies. For, as the beginning of his reign was glorious and admirable, so was the end of it shameful and infamous. He carried his passion for women to such a pitch as no one had ever done

before him, nor none has ever done since, having had seven hundred wives, who all enjoyed the title of queen, and three hundred concubines. His connexion with them drew him into apostacy; infomuch, that he worshipped their idols, caused temples to be erected for them, and instituted sacrifices to them. He left an example of incontinence to all the princes of the East, which they have since pretty closely followed, in the multitude of women wherewith their seraglios are filled. After this, what great occasion have we to make our boast of the extent of human wisdom, of which this sovereign is said to have been the most perfect pattern!

§ M. Aurelius Antoninus Verus, surnamed Helio-gabalus, from his having been priest of the sun amongst the Phœnicians. He succeeded the emperor Macrinus, who had been deposed by the soldiery. This young prince stained his character with such crimes and debaucheries, that he was surnamed the Sardapalus of Rome. During somewhat less than four years and three months which he held the empire, he married four wives, and established a senate of women; of whom he made his mother president. His crimes, his debauchery, his luxury and extravagance, forced even the soldiers of his own guard to revolt against him and kill both him and his mother. The people of Rome dragged their bodies through the streets, then threw them into a bog-house, and after that into the Tiber. This emperor was not above twenty years of age when he was killed; and yet in that very short life he had committed such a number of crimes, of every kind imaginable, as even the plain recital of could not not be heard without horror.

CHAP.



C H A P. XIX.

Fantastical diversity in the other parts of the dress of the inhabitants of Hell.

WE now come to the whimsical motley of the habits of those who reside in hell. You will find there some of all fashions, every one more foolish than another. Some wear them so strait and close, that they can scarcely breathe within them; on the contrary, others have them so wide, that they would easily contain two or three bodies such as theirs; others again wear them cut and mangled in such a manner, that you would rather believe they were wrapped in a net than in a habit. Some have their sleeves so strait, that they cannot get their hands into them, without a deal of trouble; whilst others wear them so wide, that their whole bodies, were they ever so big, might pass through them. In short, there are some so extravagant, that, wanting, in all appearance, to pass for monsters, they cause their cloaths to be made with two pair of sleeves; one pair of which they throw behind them, and which, fluttering at their backs, gives them the aspect of so many crows or wild geese, just ready to fly; the whole trimmed with such a prodigious quantity of ribbons,

170 THE PRAISE OF HELL.

that one of their suits might almost furnish out an haberdasher's shop.

THE same extravagance appears in the fashions of breeches ; some of which descend quite to the heels, and others do not even reach the knees ; of the latter sort, some are also so narrow, and so thin, as will scarcely hide what nature and modesty enjoin us to conceal ; whilst of the former, some are so large and spacious, that they might, in necessity, serve for a sail to a little ship. Add to this, that rich people frequently load them with such plenty of gold, silver and gems, that it is scarce possible to distinguish even the least pattern of the original stuff they are made of.

ALSO a like motley mixture of fancy is to be seen in the stockings ; not only in the colours, and stuff of their materials, but likewise in the manner of wearing them ; some garter them above the knee, others below it : one takes the greatest care imaginable that they are drawn up so tight, as not the least wrinkle may be seen ; whilst another, to shew an air of negligence, suffers them to fall down almost about his heels ; whilst a third wears two or three pairs of different colours, one upon another ; and that they may be the easier discerned, rolls them and ties them up at different heights, enriching each one of these several stages with different knots of ribbon, in such a manner, that you might well take him,

him, with his legs thus adorned, for a Mercury † juſt ready to ſet out upon his flight, to execute the commands of his father Jupiter.

NAY, not even the coverings of the feet are beneath our taking notice of, as objects worthy of curioſity in hell. In the firſt rank may be ſeen thoſe ſacred ſlippers of the popes, embellished with gold embroidery; which were, whiſt in this world, an object of the veneration of kings and princes, and of the greateſt lords, who have reckoned it as the higheſt honour, if theſe moſt holy fathers would allow them only to kiſs them with the moſt profound reſpect. Next to theſe holy ſlippers come the ſandals, ſhoes, and other foot-dreſſes of empreſſes, of queens, and princeſſes; and laſtly, of our ladies of the preſent time, which are no leſs brilliant or magnificent. In the faſhion of theſe laſt there is one thing, no doubt very edifying, to be remarked; which is, that from a due conſideration and reſpect, a reverential regard to the earth, our common mother, and from the fear they are under of over-burdening her, they touch her only with the ſmall tip of the foot; all the reſt of the body leaning only on one heel of wood

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very

† The poets having given to Mercury the office of meſſenger to the gods, have alſo beſtowed wings on him, which he fixes to his feet whenever he has any meſſage to execute on earth.

very light, thin, and peaked, which only, as it were, grazes along her surface. There also you see another kind, called pattens, which are made for the sake of certain women, who, thinking themselves too short, have had the ingenuity to find out a secret for doing what appeared impossible to the Saviour of the world ; I mean, the adding five or six, and even sometimes ten or twelve inches, to their little height, by giving that addition to their foot-attire. This folly, which they had on earth, has also followed them to the infernal regions ; where, mounted upon this kind of stilts, they still divert those who see them walking in this manner.

THE same pleasure it is to see the Chinese ladies, hopping about and waddling like magpies or water-wagtails, who, to have their feet of a surprising littleness, cause them to be broke and bent back in tenderest infancy ; a folly, for which, at every step they take, they pay the tribute of a severe and smarting penance ; but which, however, does not hinder their imitating, in this respect, their foolish mothers, as soon as ever they themselves become such.

IN another place you may see others, who having in this world been foolish enough to wear shoes intirely cut down before, give way to the same extravagance, when they get below stairs : indeed they alledge in vindication of it besides, that this way of being shod appears to them a very handsome fashion, that it is also a very useful and convenient one, on
the

the account of tempering and cooling, in some measure, the burning heat of the infernal gout, which they are tormented with from time to time. Others, on the contrary, who have improved upon the fashions of their times, wear them with latches of such an height, as almost cover half their legs, and which they adorn with great tufts of roses, which give them greatly the appearance of rough-footed pigeons. Lastly, you shall see some, who, although they were never on horseback in their lives, or ever took any journey, but this to hell, yet always wore on earth, and still continue to do the same in hell, a large pair of jack-boots, adorned with long spurs, which, frequently entangling with their legs as they are walking, trip them up, and sometimes bring them, with their noses, to the ground. Now I demand of you, if entertainments as comical as these, and which in hell cost but the trouble of looking at, must not afford an infinite pleasure? and if there is any thing here upon earth that can be compared with it?

BUT now, after having run through, and given an exact account, as we have done, of every thing which hell contains of the grand, agreeable, curious, and amusing, let us go on to enquire into its form of government, its constitution, and the good order which is kept in it. This will be the subject of my third and last part.

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C H A P. I.

What form of government there is in Hell.

WE have a long time disputed (and are not yet agreed in this point) what is the best and most advantageous form of government for any nation, and for the people whereof it consists. Some are for a Democracy, others for Aristocracy,

ristocracy, and, in short, others for Monarchy. Although every one of these opinions has its favourites, and is supported by very solid reasons, it nevertheless appears certain, that monarchy prevails over the other two; first, because it is that which God himself has always followed, and still does follow, in the management of the universe; whereof he always has been, and will be, the chief monarch, as long as it continues; he is also called, in sacred writings, the LORD of LORDS, KING of KINGS, and RULER of PRINCES: secondly, because this sort of government is the most natural, as appears very evidently from the example of the bees, to whom Nature herself has taught it: and, in the third and last place, because the four great empires which succeeded one another in the world, and existed in it for almost two thousand years, all adopted and followed a monarchical form of government.

Now, as all these facts are most undoubtedly true, it is also no less certain, that this is the government of the infernal empire: the first proof I shall here quote of it is, that Lucifer, who, as you know very well, was, whilst in heaven, before his fall, the prince of angels, has maintained in hell the same command over them, exercising in that place an absolute and despotic power, not only over those rebellious and unhappy spirits, but also over all those who dwell there with them. For which reason the scriptures have given him the magnificent titles

titles and surnames of Beelzebub *; which signifies King, Prince, or Sovereign of Flies; that is to say, of angels and of souls, which, after death, are as light as flies: that of the Prince of the Devils †, and of the Power (or sovereignty) of darkness ‡, whose empire God himself has called a real kingdom §.

MOREOVER, let us reflect but ever so little on the particulars which I have made above, and which I am now going to continue, and we shall readily grant, and without any difficulty, that there was never perhaps in the world a kingdom better governed, more populous, nor ordered with more regularity, and therefore no one more powerful or flourishing than this. For it is the multitude of subjects, and the good government that is observed in a nation, which constitutes its strength and power. Heroes of all sorts, learned men and doctors in every faculty; artists, merchants and artisans of every kind; nothing, in short, is wanting here, which can make a powerful kingdom.

CHAP.

* Mat. ch. xii. ver. 24.

† Mark, ch. iii. 22.

‡ Ephes. ch. vi. ver. 12. Col. ch. i. ver. 13.

§ Matt. ch. xii. ver. 26.



C H A P. II.

Universities and academies in Hell.

IT is not to be doubted, but that in hell there are a vast number of very learned and profound divines ; at the head of whom is the famous apostle surnamed Iscariot, who had been instructed, as well as all his brethren, at the same school with our Saviour. Next in order you observe at his right hand the renowned Simon, surnamed Magus ; and at his left the famous Alexander VI. who, having turned every thing upon earth into money, and even sold heaven itself, where he thought not of reserving one single place for himself, and finding at his death that he had no other retreat, took the road to hell, as many of his predecessors had done, where he was accepted with open arms.

IN the company of these illustrious renowned chiefs are to be seen a great swarm of learned monks and zealous preachers of every order, excepting that of St. Francis ; and this exception I make on the undoubted, and not to be suspected, proof of one of their young noviciates, who having been, in a trance, transported to hell, assured us, on his return, that he did not see there one single churchman of their order.

order. This was the very learned and most impartial father Sedulus himself, a Franciscan monk, who, in one of his books, reports this marvellous adventure, which I leave to the pious credulity of my readers.

In hell then, all these most learned personages, to whom Lucifer gives great salaries (for in the other world, no more than in ours, will this kind of people do any thing for nothing; besides that, as they are the constant supporters of his empire, it is but reasonable that they should be well paid); there, I say, all these Doctissimi, in their learned assemblies, and in their public lectures, inquire into all those subjects and questions which are of the greatest importance in the religion of Hell: for example; whether it is not lawful to make use of equivocation?—to murder our neighbours, and even kings themselves? Whether the popes are not superior to general councils, however oecumenical? Whether they have not an absolute power over all the temporal good things of this world? Whether they have not a right to give and take away kingdoms and empires at their pleasure? And lastly, whether they have not an intire and unlimited power of breaking and disannulling all treaties of peace made for the sake of religion?

In their hours of recreation, these divines dispute amongst themselves, by way of pastime, on the following grave and engaging questions; viz. Whether

or

or not the Virgin Mary was conceived in original sin? What is the true efficient cause of conversion? In which of his two natures Jesus Christ became our mediator? Whether his going down to hell can be proved by the scriptures? Whether predestination is the consequence of a foreknowledge of the merits of man? Whether the just can be certain of salvation, and of the help of divine grace? And a thousand other fine questions of this kind; the examination and enquiry of which had been the occupation of their whole lives here on earth; but which they had never been able to agree, or even decide any thing about. Here, however, they flatter themselves they shall be able to bring them to an end; at least they are well assured, that they want not time, in this place, to examine them intirely at their leisure.

NEXT to these learned and profound theologists come the grave and subtile doctors of the schools; the Albertus Magnus's, the Alexander de Ales's †, the

† This scholastic writer, who was surnamed, in his time, the Irrefragable Doctor, and the Fountain of Life, was an Englishman, and a cordelier. Having, as it is said, engaged himself to refuse nothing that was demanded of him in the name of the Virgin Mary, for whom he had the highest devotion, the cordeliers of his country, who were informed of his oath, begged of him, by that sacred name, to enter

the Duns Scotus's †, the Ockhams ‡, the Marci-
lius's,

ter himself into their order, which he instantly agreed to, in the year 1222, and had afterwards the honour to have for a disciple St. Bonaventura, also a friar of the same order. He was ordered by pope Alexander VI. to compose a commentary on the sentences of Pierre Lombard, bishop of Paris; and also a summary of school divinity, which was extremely subtle. He composed also many other works which have not appeared; but his summary gives no great cause to regret the loss of them. He died at Paris, in the year 1246, and was buried there, in the convent of that order, where his monument is yet to be seen.

† Another cordelier, who acquired the title in his life-time of the Subtile Doctor. His name was Johannes Duns, and was called Scotus, because they say he was a Scotsman. He died at Cologne, in 1308, aged about thirty-five years. It is to this monk the church of Rome is indebted for the doctrine of Immaculate Conception; which he proposed, not as a principle, but only as an opinion. It is well known how great a progress that opinion has made since the death of its inventor. All this man's works have been published in twelve volumes, folio, by his brethren, who are the only persons, I believe, who read them.

‡ William Ockham, another cordelier, by country an Englishman, and a disciple of the foregoing. He
lived

lius's §, the Biels †, the Molina's ‡, the Bellarmines,

lived in the fourteenth century, and was surnamed by his brethren the invincible Doctor, the singular Doctor, and the venerable Master. He was chief of a sect, who maintained that Christ and his disciples possessed nothing, either in common, or in particular; which gave rise to that pleasing question, Whether the property of the bread and wine and other food which these monks consumed according to custom, belonged to them, or whether they had only the bare use of them? This question, indeed comical, and worthy of the idleness and genius of the monks, occupied them a long time, and occasioned thousands of writings. This important affair, however, could not be terminated without the interposition of the holy see. Pope Nicolas III. who had himself been a cordelier, found means to enrich them, without breaking through their rule of possessing no property; but decided it, that they should enjoy the use of whatever was given them, but that the property of it should belong to the church of Rome; by which means, he, under the name of the church of Rome, gave them infinite possessions. But John XXII. his successor, who had not the same regard for that order, repealed that bull by two contrary ones. Ockham died in 1347, leaving, as usual, many works behind him, which have since frequently enriched the pastry-cooks shops.

§ A Fleming; canon and treasurer of the church
of

mines *, and a number of others of the same stamp :
all persons who were of great service to Lucifer
whilst

of St. Andrew, at Cologne : he lived in the fourteenth century, and died in 1393, leaving many works behind him.

† A German, who lived in the fifteenth century. He taught divinity in the duchy of Wirtemberg ; died in 1495 ; and amongst his other works, left four books of commentaries on the sentences of Pierre Lombard ; which were the bible of that time.

‡ A jesuit, by birth a Spaniard. He entered into this order in 1553, taught divinity for twenty years at Evora in Portugal, and died at Madrid in 1600. He left many works, the last of which, on the Agreement of Grace and Free-will, has stirred up troubles in the Romish church, which have already lasted about an hundred and fifty years, and perhaps may do so for as many more ; since, according to ecclesiastical custom, neither side will yield to the other.

* A controvertist of the sixteenth century ; more tolerable, and somewhat more rational, than any of those we have been speaking of. He was nephew, by the mother's side, to pope Marcellus II. He was born at Montepulciana in Tuscany. His genius and talents, added to his illustrious birth, raised him to the highest dignities in the church, having been made cardinal and archbishop of Capua. He died on the seventeenth of September, 1621, in the seventy-ninth

whilst on earth, and who still continue, in hell, to publish the same doctrines which they taught when living.

IN the neighbourhood of the foregoing are to be found the doctors of the evangelic and reformed church ; who, having been used during their lives to subordination, and obliged by government to keep within the narrow bounds of their ministry, took not the liberty, whilst on earth, and much less dare they do it in hell, to treat on these perilous questions, which the spirit of pride, of curiosity, of sovereignty, and independency, suggested to others ; yet still the spirit of disputation and argument, which they are no less animated by, has made them raise up others full as intricate, and at the same time of not much better consequence. Of this kind are the disputes they have with one another on original sin ; on the power of free-will ; on the universal election of mankind ; on the constancy of saints ; on the necessity or usefulness of good works on account of salvation ; nay, even on God himself ; viz. Whether he is not the cause of

ninth year of his age, and left behind him many treatises on controversial points ; some of which have been refuted by protestants, and some by catholics ; some have been condemned and cried down by the parliaments of Paris, and some by the senate of Venice ; and lastly, others have fallen intirely into oblivion, not being now almost read by any.

of all the sins which are perpetrated upon earth, at least of those of accident? and a thousand other questions, of the like kind, on which they could never be reconciled in this world, and will be still less so in the next.

FROM the whole of these particulars then, it follows, that if any one would be taught the true doctrines which will lead him to heaven, he ought not to make his application to these persons, and still less ought he to imitate them in the conduct he sees them take in life. In short, when we reflect ever so little on the latter of those particulars, we may compare them all to those bells which call devout people to prayers, but which always remain themselves in the belfry, without taking any part in this pious and godly exercise: or, like those pretty signs which we see at the doors of great inns and taverns, which invite you to walk in, by promising you all manner of satisfaction, entertainment, and accommodation within doors, but which never stir one single step themselves; they are satisfied with staying at the door, silently telling you it is too expensive for them; and that they do not chuse, at so dear a rate, those things which they thus declare and promise others.

NEXT to these venerable personages are placed the ancient doctors of the Hebrew nation, their Pharisees and Scribes, their Rabbins, and their doctors of the law: all men who formerly held the first ranks in Lucifer's academies; but who long since have been

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been obliged, by the peculiar command of that monarch, to give precedence to the Christian doctors, from whom he has received much greater services.

IN their train are the Pontiffs, the Flamins, the Aruspices of ancient Rome; the Priests of ancient Greece; the British Druids; the Musti's and the Imams of the Turks; the Dervises and Moulabs of the Persians; the Bonzas, Bramins, Talapoins and Tirimimpis of the Indians; the Hoxions of the Chinese; and other personages consecrated to the worship of different religions. There all these serious and venerable men, all pretty nearly equal in their fund of real knowledge, pass all their days and nights in commenting, paraphrasing, interpreting, glossing, explaining, unfolding, adjusting and puzzling, some of them the oracles of their Sybils †; others their Alcoran ‡; and every one of them, in
I short,

† This is a name which antiquity has given to certain pretended prophetesses, for whom they had the greatest veneration, and whose writings were looked upon as sacred, and dictated by Heaven itself. They reckoned twelve of them, whose oracles were always consulted on any great calamity, or the happening of any extraordinary event.

‡ This is the bible of the Mahometans; as indeed the name of Al-Koran, which they have given to this book, implies. To render it the more sacred and
more

short, some sacred and divine book, wherein they rest their faith, and seek the foundation of religion. For were you but to hear them, and believe them, each several doctrine came itself from heaven, as well as did the books it is comprised in; each ridicules the belief of the other, and maintains his own to be the only true one; each damns the other reciprocally, and lovingly gives him to ten thousand devils. They wrangle and dispute among themselves with all the vehemence imaginable: for the same spirit which animated all these people whilst upon earth, now stirs them up there with so much violence, that we may truly say there reigns, in their assembly,

more respectable, they pretend that it was not Mahomet, but God himself, who had composed it from all eternity, and communicated it to that prophet, through the ministry of the arch-angel Gabriel, who brought it to him verse by verse, in different places, and at different times, during the space of three years. The high idea which the Jews have of the Old Testament, and the Christians of the New, is nothing to that which the Mahometans have of their Alcoran, which they look on as containing every thing divine or holy, either in heaven or on earth; wherefore it is the object of their continual meditations, and most fervent piety. Like the Jews, they have almost continually some sentences of it in their mouths, and written in all the apartments of their houses, for the instruction of each other.

assembly, a chaos and confusion, which that of all the workmen who built the tower of Babel, even when first their language was confounded, could never equal; which is no little recreation to those whom curiosity attracts round them, and who always return much more content than edified.—So much then for divinity.

NEXT, with respect to jurisprudence and doctors in utroque; as there is nothing for them to do in Heaven (where all the inhabitants live in a perfect union, and where there is no other law subsisting, but the supreme and eternal Will of that Everliving Being, who has there made his dwelling), these gentlemen, that they may not be idle, nor suffer so many talents, and such a depth of unnecessary knowledge, to be lost, have always taken, and still do take, the road to the infernal empire; where I leave you yourself to think if they can want employment. In short, as it is the abode of crimes and criminals, we ought to conclude, that there are every day many causes to examine, variety of processes to decide, and many guilty to condemn. From whence it follows, that there is need of a great number of judges, counsellors, solicitors, constables, commissaries, clerks, attornies, bum-bailiffs, and serjeants. Besides those who have been there for thousands of years, we see them daily arriving by hundreds; who, after having plundered, pillaged, robbed, and fattened themselves upon earth, at the expence of their clients, of the

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widow, the orphan, and the poor, come down to hell, to seek occupation, and exercise the same talents there. There you see a Cujas *, a Tardieu †, an

* The Coriphæus of all the French lawyers, and perhaps of all Europe ; he was born at Thoulouse, in 1520, from among the dregs of the people ; but soon elevated the obscurity of his birth by his amazing qualifications. He was one of those happy geniuses who learn every thing of themselves. He perfected himself in the Greek and Latin languages, and in all the branches of polite literature, without any assistance. To himself also he was indebted for the deep knowledge he acquired of the Roman laws ; in which he is to this day looked on, through all Europe, as an oracle. His numerous works, which are in every hand, and are the admiration of every civilian, are the monuments and titles wherewith he has made his name immortal. He died in the year 1690, and the seventieth year of his life. All the contemporary writers of this great man have given him the encomiums which his memory so justly deserves.

† Lieutenant-Criminal of Paris. He was famous for his avarice, which Boileau, in his tenth satire, has given us a fine description of, and also recorded his life and tragical end. He and his wife were both murdered in their own house, by the persons who got in with an intention to rob him, which, however,

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an Ulpian, a Papinian, a Trebonian, a Bartholus, and many thousands of others, whose names alone would make many volumes.



C H A P. III.

*Logicians, physicians, moralists, and metaphysicians
in Hell.*

AS to the professors of medicine, they have also a quarter assigned in hell, where their consultations are held. These are greatly honoured by Lord Lucifer, who has taken care not to forget the great obligations which he lies under to them. Is it not to the doctors he is obliged for more than one half of his subjects, who are hastened from the upper world? For which reason, the names of Esculapius *,

I 3

Podalirus,

however, they were not able to complete, the doors of the apartment closing with secret springs, which no one knew but the deceased; by which means they were taken, and soon suffered the punishment which they deserved.

* Son of Apollo and the nymph Coronis. The Pagans worshipped him as the god of physic. He did indeed perform, by means of that art, which
Chiron

Podalirus and Machaon †, Erasistratus ‡, Hippocrates §, Galen ¶, and Avicenna ||; and all the famous
fellers

Chiron the centaur taught him, so many extraordinary and surprising cures, that it is said, Jupiter, out of jealousy, killed him with his thunder. Apollo, however, took him up into heaven; and temples were erected to him on the earth.

† Two sons of Esculapius, who taught them physic. Homer mentions them in his Iliad; and it appears that Machaon died at the siege of Troy.

‡ A physician, grandson and disciple of Aristotle. He lived at the court of Seleucus. Nicanor, king of Syria, when his son Antiochus, who afterwards succeeded him, being attacked with a slow fever which no one could find the cause of, Erasistratus discovered that it was occasioned by the violence of a passion which he had conceived for Stratonice, one of his father's wives. That monarch, who tenderly loved his son, resigned her to him; no doubt to the great satisfaction of the young lady, who could not but be better satisfied with the son than the father. Erasistratus composed many works on physic, which are now not to be found. He died on the taking of hemlock, at a very great age.

§ The prince of physicians. He was born in the island of Coos, about 460 years before Christ. He was descended from Esculapius, by the father's side; and from Hercules by the mother's; and lived to the age of one hundred and four years. He was the
first

sellers of fenna, rhubarb and cassia, are as much regarded, and likewise as much feared, as that of Lucifer

first who applied to the study of the human frame, and gave precepts on medicine. He foretold a plague which happened in Illyria, and sent his disciples to attend those who were seized by it. In gratitude for which, that nation paid him the same honours they had paid to his ancestors Esculapius and Hercules. The works of this learned man, which have been handed down to us, especially his Aphorisms and Prognostics, are, at present, looked upon as oracles, by the most proficient persons in that science.

¶ Another famous physician. He was of Pergamus, and lived in the second century, under the reign of Marcus Antoninus, surnamed the Philosopher. Having applied himself to physic, he became so famous in that science, that he exercised it with surprising success in Italy and at Rome, whither he was sent for by the emperors Verus and Antoninus. Being of a very delicate constitution, as he tells us himself in his writings, he lived in so regular and temperate a manner, that he supported his natural infirmity, by this means, to a very great age; according to some writers, to one hundred and forty years. This long life he employed in composing a great number of works on physic. It appears from the two books in which he treats on his own writings, that there were two hundred volumes of them, which

fer himself. And happy, without doubt, they esteem themselves, in having found so generous a prince, who makes them so welcome in the midst of their misfortunes : for, in short, as they were formerly driven out of Rome, and have been served the same sauce in many other countries ; as the sublime opinion and confidence which mankind heretofore used to place on their skill and knowledge, are in these present ages of the world remarkably lessened ;
and

which were consumed in the burning of the temple of Peace, where he had deposited them. The few that remain are very much esteemed. He there teaches that method of practice which many physicians follow to this day ; and which, from him, is called Galenical.

|| An Arabian physician, who lived in the eleventh century. He made so great a progress in all the sciences he studied, particularly in physic, that he practised it with great success at eighteen years of age, which gained him the confidence and friendship of the sultan Cabous, whose physician he first was ; and who finding him possessed of talents and genius for government, made him his grand-visier ; a post in which he acquitted himself extremely well. But, far different from Galen, he gave into excesses, which brought diseases on him, of which he died in his fifty-sixth year, about 1036. Those works of his which we have remaining, shew how well versed he was in the science of physic.

and lastly, as there can be nothing for them to do in heaven, where there are neither patients nor diseases, what must have become of them, whither could they have gone, if Hell would not have received them?

ALLOW me now to introduce you to another department of the infernal academy; and that is to the faculty of the arts; a department which takes in polite literature, and all the parts of philosophy; that is to say, Logick, Morality, Metaphysics, Physics, Astronomy, and Criticism: for there is no one of the sciences of this world which has not, there below, its instructors and professors, who in the same manner as they do above, engage in most bloody wars with each other (with the pen only, I mean), merely, as they say, to amuse themselves, and avoid living in idleness; but rather, I should think, for the sake of furnishing a comedy to the damned, who are greatly diverted with it.

THERE is nothing indeed more truly risible, than the hearing these pedants disputing, with the utmost vehemence and extravagance, on the different figures, the different fashions, and the different forms of a Syllogism; panting and sweating, till they groan again, with the labour of reducing one in Baroco into Baralipson; one in Comestres into Darapti; and one in Barbara into Frisefomorum. To hear them disputing on the Cathegorics of Aristotle, with the same vivacity and heat of passion as the divines do

when they contend about the number of their sacraments. Whether there are really seven, ought to be two, or should be none at all? Can there be any thing in the world more droll, than to see them tearing their lungs to pieces in defence of the pretended reality of the Existence of Reason, of the Universality of the Part, of Quiddities, of Formalities, Casualties, Indentities, Potentialities, Intentionalities, Individualities; of Existence in general, and its several restrictions; of dicible Beings, and of real Existents; and a thousand other old women's tales: which occupied them during their whole lives, and wherewith they stuffed the memories of their disciples, who understood them no more than they themselves did?

In another part you will hear the metaphysicians seriously discoursing on the first principles of Matter; on Motion, Rest, and Vacuum, which, if it does exist in the general works of Nature, is certainly not to be found in hell, where every place is full. They also entertain themselves with disquisitions on those revolutions and changes, to which all things in this world are subject; although, on these occasions, they cannot avoid sometimes reflecting on that which they have themselves experienced; and exclaiming, with a groan,

How

How chang'd our fate ! O source of flowing tears !
Where's now that world, whose joys alarm'd our
fears ?

'Tis lost to us : and these dire realms below,
At ev'ry step give pangs of poignant woe.

At other periods, when discoursing on time, and reflecting on that which they have still to pass in hell, they will, with all the grief their hearts are capable of, cry out,

How vain those pleasures, now for ever past ;
How dread those pains, which must for ever last !

THESE prudent and sincere, though too late reflections, which they have often occasion to make, are productive of very good effects ; for as the most part of them in their life-times would not admit fire into the elementary region, and maintained, on that subject, many very violent disputes with those philosophers who were of a contrary opinion, being now immersed up to the neck in that of hell, they are obliged to acknowledge, by the torments which it occasions to them, the reality of that fire, whose existence they had hitherto disowned.

THE same thing may also be said of the Moralists, who having disputed all their lives on the virtues, vices, and chief happiness of mankind, without ever being able to come to an agreement amongst them-

felves (having now lost that sovereign good, which they are for ever bereft of) they confess, but too late, that it consists but in the ineffable presence and eternal enjoyment of God. So true it is, that we scarcely ever know the reality, the merit, or real value of things, but by the loss of them.



C H A P. IV.

Astronomers and astrologers in hell. The latter in discredit there, and why.

IT is certain, that astronomers could find no place better for their designs than hell, and that for many reasons, drawn from their own principles. The first of them is, that, according to them, the best and exactest astronomical observations are those which are made in dark places, nearest to the centre of the earth. It is for this reason, that in the large observatories there is always some place very deep underground, designed to make observations in the day-time. Now that hell is at the very centre of the earth, and that it is an obscure habitation, are two undoubted truths which I have already proved. From whence it follows, that these gentlemen ought to think themselves very happy in finding a place where they

they may, at their conveniency, make the exactest observations.

THERE they may remark, and determine with the greatest accuracy, the magnitude, the motions, the number, and the figures of the stars; all which they have hitherto been ignorant of: there they may learn exactly how many diameters and semi-diameters the Heavens are distant from the earth and from hell: there they are properly stationed, and are possessed of the true means for discovering the truth or falsity of the Copernican system §; for if the earth turns

§ Nicolaus Copernicus, the founder of this system, was a very celebrated mathematician, philosopher, astronomer, and physician of the 16th century. He was born at Thorn, in Prussia, where he began his studies with physic and philosophy, which he pursued with great success, as he did also afterwards those of astronomy and the other branches of the mathematics. In order to instruct himself thoroughly in these sciences, and to have an opportunity of consulting the ablest masters of those times, he took to travel; staid a considerable time at Bologna, and from thence went to Rome, where he professed the mathematics. He then returned to his own country, where his uncle, by the mother's side, who was bishop of Varruia, gave him a prebendary. Then it was that he published his system of the world, which was from the very first adopted and followed with great eagerness by

turns round, as this philosopher assures us it does, they, by being in the centre, cannot but perceive very sensibly the rapidity of that motion with which they must perceive the circumference of the terrestrial globe revolving : where they may better discover, than in any other place, whether the moon is in reality

by all the learned of that age, as it has hitherto been by all the greatest philosophers who have lived since. According to that system, which is certainly the most rational one of all those which have ever appeared in regard to the œconomy and order of this spacious universe, the sun, immoveable in his own place, and revolving only round his own axis (which he does in 27 days) is fixed in the centre, and the seven planets turn round him, describing larger or lesser orbits in proportion to their distances from him ; of which the earth completes its revolution in 365 days and 6 hours. Besides this motion, Copernicus has given it another round its own axis, which it performs in 24 hours, and which occasions the change of day and night. Lastly, he discovered a third motion in the earth, by which its axis always continues in the same position. To this motion is owing the happy alteration of seasons, and the inequality of the days in different climates. This truly great man died a natural death, in spite of the decrees of the inquisition, whereby he was condemned, on the twenty-fourth of May, 1543, aged seventy years.

lity a world like this we live in; whether it indeed has mountains, valleys, seas, lakes, and rivers; woods, plains, and forests, as in ours: and if it is inhabited by men, beasts, and other animals, like those upon the surface of our globe, as some famous astronomers have pretended to discover by the assistance of telescopes: there may they be able very plainly to see and discern, whether the stars move about in the heavens, like fishes in the seas, the lakes, and rivers: or whether, fixed like the spokes in a chariot-wheel, they are whirled round by their rapid motion: there may they see and know what should be really thought of those double and retrograde motions of the planets from east to west, and from west to east; of all those spheres and circles which we imagine in the heavens; that Zodiack, that Equator and Ecliptic, those Tropics, and those Poles, both Arctic and Antarctic, those Circles, both Extentric and Concentric, Horizons and Meridians; together with a number of other things most truly engaging and curious. Unfortunately, however, news has been brought from that country, at least as we are informed, that these very gentlemen themselves, who, whilst on earth, invented these fine doctrines of philosophy, now scoff at them below stairs; where they are solely occupied in reflections on eternity, by which they are far differently interested than by all these systems.

NEXT

NEXT to these learned men are to be found those who, during their lives, professed judicial Astrology: those drawers of horoscopes, those Prognosticators of good or bad fortune, those almanack-makers; in a word, those men who made an occupation in this world of amusing fools, of living and enriching themselves at their expence, by selling a number of impostures which they cannot help laughing at amongst themselves †. At the very head of this set of idle story-tellers we must place those who, wanting to render even the Saviour of the world subject to their imaginary art, have pretended to find written in the stars, not only his birth, but also all the sacred mysteries of his life.

BUT it would be hard indeed, if this kind of people should be held now-a-days in the same rank of esteem, or if the same degree of credulity was to be shewn in hell for them, and for their knowledge, as mankind formerly gave into here above. This art is not only become suspected there, but their pretended prophecies are regarded only as so many falsehoods, whose imposition is thoroughly proved,

† This pretended science, which is nothing but a mere piece of quackery, was very much in vogue at the time our author wrote; but has now no partisans, excepting among old women, the vulgar, and the illiterate.

proved, and whose absurdity is as universally laughed at. They are there shewn, that, as the revolution of the Platonic year is, as yet, very far from being complete §, there is no kind of necessity for knowing either the exact number of the stars, or their position in the Heavens, with any other view than that of curiosity or improvement, or with regard to that admiration which ought to be paid to all the works of the creation. There are they taught, that the Heavens are replenished with an infinite number of stars; which, from their extreme apparent smallness, not only are out of the sphere of their speculative science, but even escape the observation of the most exact and laborious astronomers. Such, for a long time, were those which composed that broad and luminous band, that appears during the serene nights, in absence of the moon; and which we distinguish by the name of the Milky-Way †: that, besides,

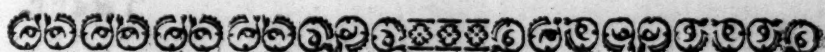
§ The Platonic year, or grand period of the Platonists, is a revolution of thirty-six thousand years, in which those philosophers inform us the stars and planets will be found again in their first places, their first order, and their first disposition.

† It is called by the astronomers the Galaxy, from a Greek word which signifies the same. It is composed of an infinite number of stars which cannot be distinctly observed, but by the help of the very best telescopes.

sides, there are from time to time new ones perceived, whilst others disappear, and never more are seen. In short, when once they arrive at the infernal regions, they are sensible, that all the different aspects of the planets, and all the influences, good or bad, which they attribute to them, as to the lives or fortunes of mankind (as if these immoderate and inanimate masses could be susceptible of love or hatred) are there considered in the light they merit; but as so many fables: and that the scripture, in mentioning the stars, which are the work of God's immediate hand, assure us, with regard to them, as well as with respect to all the rest, that their Creator "saw" them, and they were very good;" nor have they from the instant of their first creation met with a change, or altered in their courses. In hell these frivolous astrologers become convinced, of what, indeed, they must have known already, that their predictions are all of the same tenor with that they made in 1554; when, on pretence that all the planets would be in conjunction in the sign of Pisces, (Aquarius might, perhaps, have better served their purpose) they took upon them to foretell, that there would happen an almost universal deluge. A deluge which the least appearance of has never yet been seen, or even the smallest symptom of it ever heard of. Here too they learn, that though amidst the myriads of predictions they undertake, it must inevitably happen that some of trifling consequence must

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must come to pass ; as in the aims taken by a thousand archers, though all unskilled, some one may, by chance, hit the mark ; yet, notwithstanding this, they are no less, nor are they less reckoned, impostors ; nor have they the least right to make exceptions to that general parallel, “ As great a liar as an “ almanack-maker or a fortune-teller.”



C H A P. V.

Concerning critics, and their business in Hell.

THE race of critics occupy not only the worst place in the infernal academy, but they are badly paid, although they work laboriously upon subjects no less difficult than interesting. Some kind of judgment may be formed of them, by the patterns that I place here, which are the subject of their most learned and voluminous lucubrations.

IN some of them they search and examine, with all the sagacity, erudition and prolixity they are able, into how many books Livy has divided his Roman history. In others, how many comedies Ennius, Menander, Aristophanes, Terence, and Plautus ; or how many tragedies Sophocles, Euripides, Eschylus,

lus †, and Seneca, composed. In some of their works, their examinations turn on the discovery of which singular piece of the same author ought to bear away the prize from all the rest. In others their researches terminate in the enquiry, whether we ought to write Haruspices or Arruspices, Virgil or Vergil, Shakespeare or Shakspear, Johnſton or Jonſon.

THERE

† A Greek poet, who was looked upon as the father, or at least the reformer of the Greek tragedy. He was of one of the most illustrious families of Attica, and had borne arms with great reputation at the battles of Marathon, Salamine, and Plataea. Being from his youth addicted to tragedy, he composed ninety-seven pieces; of which only seven remain, and even those imperfect. The representation of these pieces is said to have been so terrible, that on the first performance of his Eumenides, several children died with fear, and several women miscarried. Towards the decline of his life, he retired to the court of Heiro, king of Syracuse; being piqued that Sophocles, who was but just then started into notice, had been preferred before him by the Athenians. He was killed by an eagle's letting fall a tortoise (which that bird had, according to its custom, carried up into the air) upon his bald head, which it thought to be a stone fit for the purpose of breaking the shell, in order to get at its flesh.

THERE are also many other matters, equally interesting as curious, which form the subject of many learned dissertations ; such as the distinction between a rogue and a villain ; between a learned man and a man of letters ; between the face and the visage ; between a two handed sword and a sabre ; between an house and an habitation ; between moonlight and moon-shine ; between a rich man and a wealthy man ; between a large river and a small one ; between a lover and a madman ; between a fool and an ass ; between the ploughman and his team ; between a lawyer and a thief ; between country-men and their beasts ; a poet and a beggar ; an usurer and a slayer ; a soldier and a robber ; a fidler and a drunkard ; a buck and a street-robber ; between a miser and a pauper ; a painter and a poet ; jesuits and comedians ; a milliner, mantua-maker, or laundress and a strumpet ; or lastly, between a bad woman and the devil. Although, indeed, with regard to the last article, it has long ceased to be an argument, the point having been for some ages past decided in favour of the former, the preference being very amply expressed in the following distich ;

Tell me what's worse than toad or snake ?

A tyger rushing through the brake.

What's worse than tyger ? Why, the devil.

Than Satan, what's a greater evil ?

A

A woman. Well, but now, d'ye see,
Name somewhat still more curst than she.

Nay, prithee do not pose me so;
For worse than that I do not know.



C H A P. VI.

An academy for gaming in the infernal regions. A picture of the gamesters, and their punishment in Hell.

WHAT fullen objects are those whom I see in that gloomy retreat, who seem to conceal themselves, as if they were afraid of being discovered and punished? Let us put forward for to see, and examine them more closely; just Heaven! how dreadful! how frightful is their aspect! Whence comes that frenzy which sparkles in their eyes? What can have been the reason of this frightful despair, which is painted on their countenances? From whence can spring this sacrilegious torrent of oaths and execrations, which their impious mouths vomit up? A die ill turned, a card ill played, a pique, a slam, a chequemate or codille, thrown unawares upon them, are the sole cause of all these terrible effects. These are the serious and important subjects, these the terrible events, which are the reason of the frightful and the strange convulsions you see them
now

now distracted by. Goods, fortunes, money, and jewels, even cloaths and furniture, horses and carriages, all have they gamed away; all lost: nay life itself, in the excess of their despair, they have robbed themselves of: nor is there any thing of all that they enjoyed, which they now can call their own, but that excess of rage which transports them, for having thus sacrificed their all to this most detestable passion.

BUT now, who are those furies whom I see around them, and who torment them with a kind of punishment, uncommon here on earth, and truly worthy of hell? O, now I am convinced; their habits tell me, that the great multitude I see assembled round them are only their relations, their wives and children, their heirs and heiresses, their tender little babes, their aged parents; in short, whatever should be dear to them on earth, or demand a tender interest in their hearts: all these undone and ruined, enraged and violent, almost as much as these unhappy wretches are themselves, behold them satisfying the fiercest passions of rage and of despair, with teeth and claws, on those who have brought them to it. Nor can the sufferers urge one single excuse to save them from their rage; since all their trouble has been brought upon them by an unsatisfied thirst for play; a thirst the most pernicious, the most terrible: a thirst which has excited them on earth to crimes and libertinism, and which, they must own, their present abode

abode is but the just reward of. The sufferers by their fault, if by despair brought to the infernal regions, have at the least this one reflexion left to console them; a sorrowful, indeed, and cruel satisfaction! that they shall meet revenge for all their wrongs, in beholding those who brought them to their miseries suffering eternally the most horrible punishments. But let us turn our eyes from this frightful spectacle, to which the world at present is too much addicted, for we cannot too much detest this horrible passion of gaming; the horrid effects of which so often lay waste the most opulent fortunes.



C H A P. VII.

Of the great power which Lucifer has in Hell.

THE glory and power of any empire and its sovereignty consists chiefly in having nothing to fear from any power, how formidable soever it may be. This superior, this honourable privilege, no one, certainly, can contend, that it doth not belong to hell, if he will allow himself to reflect a single moment on the innumerable multitude of warriors it includes within its dominions, on the vast armies it could raise in the twinkling of an eye. Such armies

as

as have never been seen on earth, and which its whole extent, great as it is, was never capable of containing.

FOR to be convinced of this truth, we need only consider all those which have ever been set on foot upon earth, ever since the time that mankind first began to make war with each other; that is to say, almost from the beginning of the universe; we need only recollect that which Ninus brought together in his war with the Bactrians, consisting of one million seven hundred thousand foot, and two hundred thousand horse; that also of his famous and worthy queen Semiramis, whose troops, when she began war in India, amounted to three millions of infantry, and three hundred thousand cavalry. Moreover, that brought against Greece by Xerxes, which amounted to seven millions. Besides these, let us name those of Darius and Alexander, of Philip and of Porus; and that with which the Greeks came to besiege Troy, and destroy its kingdom. Those of Pharaoh, of the Philistines, of Nebuchadonozor, of Sennacherib, of Holofernes, of Antiochus. Those of Hamilcar, of Hannibal, and Asdrubal, of Mithridates and Jugurtha, of Marius and Scylla, of Cæsar and of Pompey, of Crassus, of Octavius, of Lepidus and Antony: of all those which were employed in the dividing of the Roman empire; that amazing monarchy, which had swallowed up the rest; and whose power seemed to promise the continuing as

long as the world should last. Of those which were employed in the great Crusades; those holy expeditions which, underneath the sanction of religion, cost the lives of so many millions of men: of that of Mahomet I. and II. and of Tamerlane. In short, let us gather together, if possible, in our memories, the unaccountable number of troops which have been employed by sea and land, since there first rose up empires and republics, kingdoms and sovereigns: let us, from all these various troops joined together, whereof scarce one poor centinel has escaped the infernal regions, compose, in our imaginations, one single army, and make from thence some kind of idea of the redoubtable power of lord Lucifer; a power which never any sovereign on earth ere had, or ever will come near. With forces thus formidable, and which he could double and treble, or even multiply an hundred fold, should he, in any case of necessity, oblige all his subjects to take arms, we may easily conceive, without any difficulty, that this monarch, at every minute, is more than in a posture to defend himself against whosoever should have the rashness, or rather folly, to attack him. If age and experience had not made him wiser than he was formerly, what might he not have undertaken with such unheard-of and innumerable armies?

CHAP.



C H A P. VIII.

*Of the several virtues and excellencies that prevail
in Hell.*

LET us now endeavour to conclude: for however interesting, however curious our subject may be in itself, I cannot help being afraid of wearying my readers by so great a number of objects, of reflexions, and of considerations. Let us then, I say, finish with a detail which will be no less amazing, no less useful than all the rest of these which I have already offered, viz. that of the many virtues which reign, and are produced, in the infernal regions; greatly superior to those which we see at present, though in so small a number, in the world.



C H A P. IX.

Of Justice.

JUSTICE is the first of these properties, which, finding no longer an asylum on earth, and being useless in heaven, which is not inhabited but by

just persons, is now retired into hell, where she exercises her supreme authority, with a degree of impartiality and integrity worthy of herself; and which she could not do upon earth. In short, although we have here upon earth a great number, and perhaps too many, laws, nevertheless, there is nothing more rare to be found amongst us, than judges, who cause them exactly to be observed, or even themselves strictly to follow them to the utmost rigour. Even the most heinous crimes, buried in darkness, are often committed unnoticed by the eye of Justice, and far from her tribunal; or if by chance she should suspect, or even take cognizance of them, how often do offenders, by dint of hardness and bold denial, escape the punishment they deserve for them? Others, by the irresistible aid of gold, bribe their judges, procure impunity, and sometimes even pardon. Nay more, often amongst them we find, that the blood of the innocent pays for that of the guilty.

In hell you never meet with this, nor any thing in the least like it. Every thing there is done according to the laws of the most exact and secure justice, and chastisement there treads upon the heels of guilt. These are such judges as it is impossible to impose on; judges who cannot be corrupted, either by gold or silver, much less win over by solicitations. Beelzebub, Belial, and Ashtaroth, are personages incorruptible, and not possible to be deceived. With them

them the subtle Maskwells and Tartuffes, who have so well deceived the world by false exteriors, can expect no favour; judicious too as incorruptible, not all the false excuses they produce avail them any thing, except it is sometimes to cause the chastisement they deserve to be increased on them. Before these upright judges, birth, genius, dignity, rank, riches, beauty, fortune, are all as nothing, nor can bestow the smallest privilege. The same crimes always suffer an equal punishment, whoever has committed them. The mighty monarch Saul is no less harshly treated for his attempt on his own life, and opening with his sword his way to hell himself, than is his armour-bearer, who imitated him in this criminal action.

NAY more, we may see by our sacred oracles, that the great are there still more rigorously punished than other men; and this for many very strong reasons: the first is, because in the high stations they maintained on earth, they owed a good example to the lesser people, to whom they, on the contrary, set forth a bad one: secondly, because being better instructed, and enlightened, they ought to be better: in the third place, because, by being richer, they were in a better condition to assist the wretched. In short, because they have converted to the use of evil the means which God had given them for to do good.

THIS truth is so constant and natural, that even

the Pagans have acknowledged, and preached it, as we may say, on their house-tops. Every one, says Seneca, in one of his tragedies, blames himself in hell for his own crimes, and cannot lay the blame upon any other. "I have seen" (he makes one of his heroes say, whom he imagines just returned from the infernal regions) "princes and generals reflecting, in most frightful dungeons, upon the crimes they had committed; and tyrants ignominiously whipt by their subjects, whom they had unjustly oppressed when living."



C H A P. X.

Excellent advice to honest men.

I Would by no means advise honest men, who are obliged to have recourse to justice, to protect them from the oppression of the wicked, to make application to any of our courts here on earth for their redress, nor even to our kings or princes; because these last, suffering themselves almost always to be won by the solicitations of their wives or mistresses, their ministers, favourites, or confessors, see but through the eyes of others, who are blind themselves to justice, and make it a point on all occasions to deceive the judges themselves. The best advice in

in this case that I can give them, is to come straight to hell, where Justice resides, as in her true and only abode. If they should even happen here above to have lost their law suits, and consequently their goods, their fortunes, and sometimes even lives, as we but too often see, to the shame of humanity; I still advise them to appeal to this universal parliament, before whom all the world must one day appear: a court wherein they may be certain they will be heard; and justice done them even on justice self.

To this salutary piece of advice I shall join another, which is no less necessary and useful to those who undertake this voyage. This is, that they will take care upon their arrival of approaching the quarters of the bad women, whose ordinary employment in this habitation is to torment all honest and sober people; and they shew more rage and cruelty in the acquitting themselves of this, than even the infernal furies themselves do towards the greatest criminals that are given over to them.



C H A P. XI.

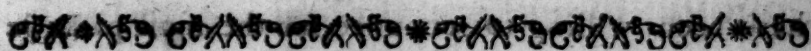
An agreeable story upon this subject.

THAT you may not think that I exaggerate the matter, I am going to relate you a pleasant

K 4

story,

story, that I remember to have read in an excellent author (though, indeed, I have forgot his name; for if I can help it I never read any other.) This writer, who is a man of great judgment, and not in the least given to credulity, says, that a certain man who had a wife that made this world his purgatory (though, in the main, a very well behaved, modest kind of gentlewoman) happening to die some little time after her, took immediately the road to paradise, as soon as the breath was out of his body, as a reward for his patience in this world; arriving at the gate, he knocks, the good man St. Peter opens the door, and invites him very civilly to walk in, and take the place which was destined for him in heaven. The husband stops a moment, as it were, to reflect; and then demands of St. Peter, whether or not he thought his wife was there? The good saint answered she was: upon which the honest man, without asking any thing more, takes immediately to his heels, and makes for the road to hell, as fast as his legs would carry him; rather inclining to renounce heaven, than be in the same place with his wife, whom he was certain would, out of the abundance of her virtue, make heaven as great a hell to him, as she had done this earth. Now, if good women, at least those whom we for the most part take for such, are capable of making a desert of heaven, judge you what must the wicked ones be in hell?

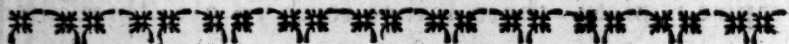


C H A P. XII.

Piety and repentance reign in Hell.

JUSTICE is not the sole virtue which is known, practised, and severely exercised in the infernal empire: piety there shines forth in a distinguished manner. It would even seem, that the less of this virtue the damned had whilst alive, the more they make appear in this habitation after their death. Indeed upon earth, the most of them had no respect for the true God; they knew not what it was to bow their knees in prayer to him; but different countries different manners. For as a certain apostle observes, they are as pious in hell, as they were impious on earth, and adore him in fear and trembling; and instead of the blasphemies that were used to come out of their impious and sacrilegious mouths against him, they acknowledge all his infinite perfections, which they never cease praising: although their prayers are lost, and without effect (for in this place there is no room to hope for either mercy or forgiveness) they fail not to continue them, and that in the most eager manner, as we see in the scriptures, after the example of the wicked rich man. Whilst upon earth they never would hear repentance spoke of, far less practise it; they have lived and persisted

in a continual succession of crimes, which they never have been willing to renounce for the most pathetic exhortations or pressing instances that could be made them; in hell, they become sincerely penitent, and abhorring the heinousness of their crimes, with all the bitterness of heart, express the most lively grief and despair for the committing of them, by tears, groans, and sighs.



C Y A P. XIII.

The edifying discourses held by the damned.

IN short, piety and the love of repentance, even of the most rigorous kind, is so powerful in hell, that it is asserted, that Lucifer himself said one day to one of his most intimate friends, and even attested it by an oath, that if a pillar was to be erected from the profoundest place of his kingdom to reach Heaven, and that this pillar was to be thick set on all sides with the points of nails, knives, saws, razors, and the sharpest weapons, and he was afterwards to be cloathed with an human body, and thus to be drawn night and day upwards and downwards the whole length of the pillar, till the day of judgment, he would with all his heart submit to this horrible and frightful punishment, provided he might at the
end

end of the time be established to that state of glory and perfection in which he was formerly, and from whence he is now for ever fallen.

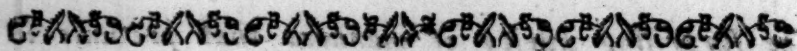


C H A P. XIV.

The surprising purity of manners that prevails in Hell.

ANOTHER effect occasioned in hell by the goodness which those who dwell in it profess, is a reformation of manners, which are remarkably pure in all those who inhabit it, and the consequence of all the vices and crimes which they addicted themselves to, while on earth. In hell there is no such thing committed as murder, theft, injustice, or plunder; no drunkards, no debauchers of girls, or wives, are seen there, and consequently no cuckolds. It is, doubtless, this which has made Lucian say, that, in order to have the honour of being admitted, it was necessary, before hand, to renounce in this life all bad habits, and vices. “There, says this amiable and ingenious writer, the philosopher ought to renounce his pride, infatuation, and his love for dispute. There the tyrant Lampiscus ought to renounce his folly, violence, brutality, and cruelty; and Crato his voluptuous life, trophies and digni-
 K 6 “ties.”

"ties." In effect, in hell every thing is ordered and directed conformable to the laws of honour and equity, which is not for the most part the case on earth. O happy abode! truly may you be said to have brought the golden-age with you, whose loss has been so long bewailed here in the world.



C H A P. XV.

The surprising humility of the inhabitants of Hell.

THE third virtue which reigns in hell is humility; and it is an amazing thing to see the quick progress it makes in this country. As much as men made themselves unsupportable and hateful on earth to their fellow creatures, with pride, vain glory, ambition and luxury, so much in this latter abode does their humility render them amiable and commendable. I shall quote no other proof of this than the example of the wicked rich man; while he was on earth, he would not so much as condescend to cast a look on the poor and miserable Lazarus, who lay at his gate; but scarce had he put his foot in hell, when he began to intreat Abraham to send him this very person, he had so despised, to be his cup-bearer. It is the same with the rest of the damned;

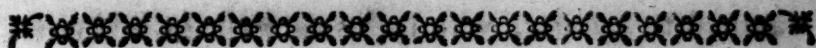
damned : on earth, they did not condescend to offer up so much as one prayer to God ; but no sooner have they taken this journey, and arrived at the end of it, than they make use of the most fervent supplications to the very rocks and mountains, though they can neither understanding nor hear them ; they conjure them by whatever is most moving, not to lend them their assistance to get out of this their new abode, but to grant them at least the consolation to fall upon and overwhelm them.

WHAT insatiable ambition prevails on earth ! Never content with their present condition, riches, dignity, or employment, these proud and restless mortals are every moment endeavouring to advance themselves above what they are. This fury, which may be called the human phrenzy, is in some things carried to a degree of childish folly. How many debates and quarrels arise between the greatest men of the church and state, and private persons, for the fancied honours of rank and precedence ? What sums of money foolishly laid out ? What time spent ? What paper uselessly blotted ? What expensive journeys undertaken ? How many weary days of travel, and nights of watching, to support and maintain these follies of pride ? But how often is even the publick service interrupted by it, and business, commerce, and the people themselves, made to suffer ; witness those diets, congresses, councils, and all the other assemblies, which they endeavour to make respectable in the eyes of the people,

people, and where, in fact, the greatest part of the time is spent in contending with each other upon these ridiculous and childish points. In short, this madness is sometimes carried so far, that it even costs those who are seized with it their lives. There was a proof of this happened some years ago at Prague between two ministers; the one belonging to the court of Spain, and the other belonging to some Italian prince; these two disputed about some subject of this kind, and that even in the church, and at the very foot of the altar; the quarrel was not to be agreed by all the endeavours that could be used; nor did it end till the Italian was killed by the Spaniard, who had challenged him to single combat.

IN hell they know not what it is to murder one another, nor to dispute about such nonsense; free from ambition and vanity, every one is content with his lot, and the place which divine justice has appointed him; and takes possession of it without grumbling, or uttering a protest, petition, memorial, or revocation, in arrest of judgment, to the decree of the infernal court.

C H A P.



C H A P. XVI.

The admirable moderation and frugality which reigns there.

THE fourth virtue which is acquired, and much practised in hell, is moderation and frugality. See the wicked rich man who, while he was on earth, must have upon his table every thing which the earth produced nice and delicate, and even those would scarcely suffice him; he must also have the best cock that was to be had in the country, and the most beautiful lackeys to serve him at his table; choice spirits, and jovial companions, to amuse him; and those of the highest rank for his companions; but the first meal he made in hell wrought a total change in him. Temperance, moderation, and frugality became immediately his favourite virtues; he no longer required those delicacies that he had above; plain water suffices, and of that not in goblets filled to the brim, as the most excellent wines were while on earth, but a single drop only; and that drop to be served him by a beggar, a miserable object covered with sores; this he begs as a favour, but it is refused to his most earnest supplications. What acknowledgment,

acknowledgment, what thanks are not due from the damned to Lucifer, who forms so well, in so short a time, his subjects to the practice of virtues which are at present so uncommon in the world?



C H A P. XVII.

And incomparable charity.

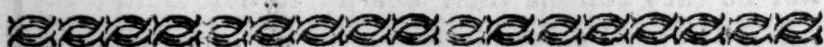
FOR charity, and the love of our neighbour, we may seek in vain throughout all the universe for a place where these two virtues shine forth so much as in hell. What can the earth offer to us worthy to be compared to them? On the contrary, what heinous crimes does there not reign on earth, where the love of our neighbour seems to be quite unknown? Do not we see barbarous mothers murdering the sweet innocent creatures they have given birth to; unnatural fathers bathing their criminal hands in the blood of their own children; children turning parricides, and killing the authors of their being; husbands and wives attempting the life of each other? Is the voice of Nature or blood heard amongst these wretches? much less do they practise the love they owe their neighbour: alas! they never once think of it: on the contrary, they every day become irreconcilable and implacable enemies to each other,

THE PRAISE OF HELL. 225

other, for the least trifle, or the smallest debate that may happen to arise.

IN hell these monsters of nature are entirely unknown; there charity reigns throughout, and though the damned are sensible, that all the good they can do, will be of no use, yet they seem, from that very reason, to be the more ardent to do good to their neighbours: nor do they confine their charity to hell alone; they extend it even to those on earth, to their relations, friends, and acquaintance, for whose salvation they are so much interested, that they offer themselves to return to earth again, if they might be allowed, in order to assist them in working it out. We see this again in the wicked rich man we have so often mentioned (who, in this point, as in many others, may serve as a model,) while he lived on earth, he was as indifferent about the salvation of his brethren as of his own, and thought of nothing but sharing pleasures and diversions with them, and agreeably enjoying the riches he possessed, and which he was to leave them after his death; as being persuaded they would make the same use of them as he had done before. But no sooner had he fetched the last gasp, and entered the borders of the infernal regions, than brotherly love and charity, for the first time, took possession of his breast; and interesting himself sincerely in their conversion, he begs in the most urging manner, that he might be permitted to return once more to the world, to warn them to lead a better life, and to labour

labour seriously in the great work of their salvation. In short, the charity of hell is so great, that they have established a priest for ever, who does nothing day and night, but preach morality to the damned, that, though they neither loved nor practised it, whilst on earth, they may nevertheless after their deaths do it.



C H A P. XVIII.

Excellent union and concord kept in Hell.

IN short, the last virtue, which compleats all the others, and which makes an abode in hell preferable to that upon earth, is, the peace and concord which reigns there. How amazing! how strange is the difference! On earth we see, we hear nothing talked of, but troubles, discords, seditions, revolutions and wars. Man, instead of living with his equals in harmony and union, as if they were his brethren, acts with them like the wolf amongst the lambs, shewing every act of cruelty and fierceness. In hell there is nothing like this; the damned are never seen to be angry with one another, or to fight and kill one another, about trifles, like men on earth: all, on the contrary, seem to have one same and only will; and all conspire, each on his separate
 party,

part, to every thing which may maintain that good union which reigns amongst them.

INDEED without this good understanding, this wonderful harmony, this precious peace and concord, the empire of Lucifer could never have supported itself as it has done during so many ages, in the brilliant state in which it is in at present, and which it shall eternally subsist in: for thou well knowest, gentle reader, nay, it was the Saviour of the world who told us so himself, that "if a kingdom be divided against itself it cannot stand:" for which reason, had there ever reigned the least division in hell, it must long before this have been intirely annihilated. Nay further still, so natural to the very constitution of the place is this spirit of peace and union, that even those great and famous personages, who, while they lived, set the world in a tumult, are there no sooner entered, than they immediately begin to breathe an air of perfect union and tranquillity. There you see Hannibal and Scipio, Romans and Carthaginians, Cæsar and Pompey, Marius and Sylla, Antony and Augustus, Cicero and Cataline, living together in the best understanding and friendship in the world; which they could never do whilst upon earth.

TITUS Livy remarks, and admires in one part of his Roman history, that Hannibal's good fortune was equal to his courage and valour, in that, although his army was so very numerous, and consisted of
troops

troops of all nations, whose humours, characters, and geniuses were intirely different, he nevertheless knew how to manage them all with so much dexterity and prudence, that there never had been heard of so much as the smallest dispute, disturbance, or emotion in his camp. How much more admirable still then must appear the skill of Lucifer, as well as his discretion, who, having gathered together in his mighty empire all the nations of the earth, even nations which have at all times been in perpetual hatred and warfare, is nevertheless so great a master of the art of governing, that since they have inlisted as his subjects, they have not ever fought against each other; the Romans with the Africans or Germans; the Greeks against the Persians; or Christians with the Saracens; much less with one another; which is at present so common in our upper world. In his dominions, the Turks rise not in arms against the Hungarians; the Tartars against the Poles, Chinese, or Muscovites; the English against the French; the Dutch against the Spaniards; or Swedes against the Danes. So far the contrary, that all these nations, the moment that they set their feet within the infernal regions, there lose immediately the hatred they had against each other whilst on earth; they swear a constant and eternal friendship; and all concur with a degree of emulation, in every thing that can promote, maintain, or strengthen it, or add a stronger rivet to its links. Matchless happiness!
inexpressible

inexpressible felicity! which was never enjoyed upon earth, and which they have not always had in heaven; since our sacred writings inform us, that the revolt of the angels formerly excited there great troubles, and was the occasion of a cruel and terrible war. A rebellion which never has been seen in hell, nor never will be seen to happen whilst that empire subsists, that is to say, for ages of ages, even to eternity, when time shall be no more.

END of the THIRD and LAST PART.



T H E

CONCLUSION.

NOW, reader, will you believe me upon my word? Have I not kept up to the promise which I made when I began this work? I then promised you a faithful picture of the world, such as it has been since its origin until this present time. Have I not acquitted myself of my promise? Follies, crimes, debaucheries, vices, extravagances, disorders, foibles of all kinds, have I made pass before your eyes: such are the features which characterise, in general and particular, the beautiful body of which we have the honour to be the members. Will you not confess to me, after observing this picture well, this perfect resemblance you have been looking at, that it is very worthy of hell, and that the supreme and sovereign perfect Being would do it very great injustice, if he was not to reward it in another world?

You have here been presented with something of every kind which either sacred, profane, poetical, mytho-

mythological, ancient, or modern history, could furnish to our author, who might have recounted thousands of others with great facility. In this almost innumerable multitude of actions of every kind, it is scarce possible, unless you are intirely blinded with self-love, but that you must have perceived some of your own actions, some of your follies, and perhaps even some of your vices. Nay, the author even intended to give you, as well as all the rest of his readers, a place in this general portrait, where, however, he will perceive some striking likeness of himself. And malice has been so far from having any share in this public censure, that it is, on the contrary, only the pure effect of an ingenuous charity which undertook to draw the picture you have received of hell, in expectation of reforming you for ever from those crimes and vices which must infallibly precipitate you into it, as millions of others have been.

THESE are then, my dear reader, the solid and serious consequences which you ought to draw, and which must naturally follow, from the ingenious work which you have been reading. This was the essential point which I had in view when I began to give you a translation of it. May heaven grant that our intentions both succeed, and that after having led you in imagination to hell, we may never have the terrible misfortune to find ourselves in that frightful kingdom! This is my most sincere and ardent wish:

my,

may it be granted! If my small labour may contribute to it in any degree, I shall not regret in the least the trouble it has cost me. In this flattering expectation, I end as I began, with bidding you

FAREWEL, READ, AND PROFIT.



F I N I S